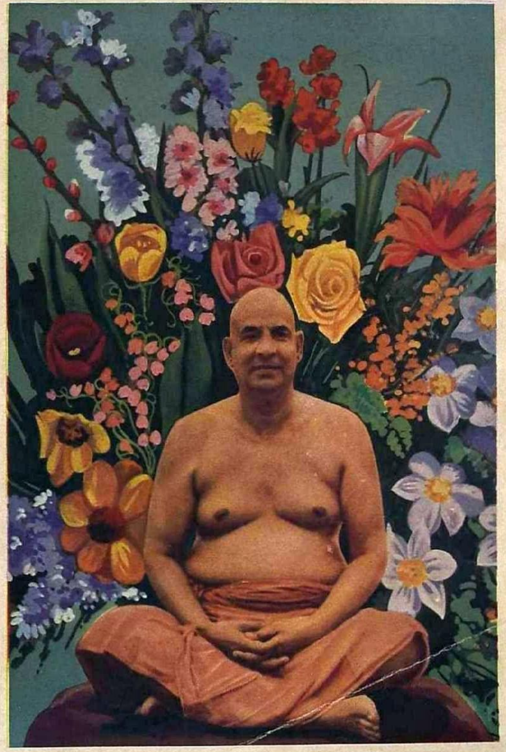
THE FOURTEENTH

ALL INDIA DIVINE LIFE CONFERENCE

MADRAS.



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THE FOURTEENTH

ALL INDIA DIVINE LIFE CONFERENCE

MADRAS

10th to 14th JANUARY 1962.

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to

THE 14th

ALL INDIA DIVINE LIFE CONFERENCE

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Edited by
Siva Pada Hirudaya
&
G. Srinivasan

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(Except pages 9 to 32)

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AWAKE, ACHIEVE THE GOAL

Remember the goal and the purpose for which you have taken this physical body. Do not give indulgence or leniency to the mind. Watch the Vrittis or thoughts. Drive them. Just as the soldier kills his enemies with his sword when they enter the fort, take the rod of Viveka when the mind raises its hood or Vritti and strike imdiscriminately. Annihilate the thoughts.

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IMPORTANT ANNOUNCEMENT

THE DIVINE LIFE SOCIETY

MADRAS BRANCH

AND

A FIFTEEN DAYS' DISCOURSE ON

"NARAYANEEYAM"

(FROM 7th TO 21st JUNE 1962)

(Daily at 7-00 P. M.)

By

Smt. SIVANANDA VIJAYALAKSHMI

(A Versatile and Talented disciple of Sri Swami Sivananda)

WILL BE INAUGURATED
AT 6-00 p. m. ON 7 - 6 - 1962.

By

The Hon. Justice Sri K. S. VENKATARAMAN
Kavi Yogi SUDDHANANDA BHARATHI will preside

Place:

The All India Sai Samaj Auditorium,
Mylapore, Madras-4.

ALL ARE WELCOME

TEXT OF THE RESOLUTIONS PASSED AT THE 14th ALL INDIA DIVINE LIFE CONFERENCE HELD AT MADRAS.

1. Resolved that the 14th All India Divine Life Contetence, Madras appeal to the Government of India to grant funds to construct buildings with Modern facilities for the use of the Yoga-Vedanta Forest Academy at Rishikesh for the accommodation of Foreign students and scholars when they go there to undergo training in Yoga and Vedanta.

2. Resolved that in the interests of emotional integration as well as purposive spiritual life, universal religion based on integral Yoga sadhana and integral Vedanta as taught by His Holiness Gurudev Sivananda be allowed by the authorities to be taught to students in Indian Colleges and Universities as embodying Universal religion.

3. Resolved to request the Government and all Academic bodies to take immediate steps to give effect to the recommendation made by the Sri Sri Prakasa Committee and by the Dr. Radhakrishnan's University Commission for the imparting of moral and Universal religious instruction at all stages in education.

4. Resolved that this conference recommends a proper place being given to Sanskrit in the scheme of modern studies in India.

5. (a) Resolved that having regard to the increasing pressures of life and the disintegration of joint families resulting in persons becoming helpless and needing comfortable lodging and boarding in old age it is necessary and desirable to *start Vanaprastha Asramas cum temporary retreats for grishasathas for rest and meditation* on the lines worked out by Sri K. Gopalaswami Iyengar.

(b) and to accept his offer of the land necessary to start such an Asrama cum Retreat and to request Gurudev Swami Sivananda to depute a Sanyasi from Sivananda Asram of Rishikesh to be in-charge of such Asrama-cum-Retreat and make it also a Divine Life Society Centre.

ANNOUNCEMENT

In pursuance of resolution 5 (a) passed at the 14th All India Divine Life Conference, held at Madras, it has been proposed to build a suitable Vanaprastha Asram & develop the "Sivananda Colony" at Trisulam—Pallavaram (Madras).

Parties interested in the scheme are requested to write for details.

The Secretary

D. L. S. Branch Trisulam, Pallavaram, (Madras)

Reception Committee

—x—

Hon. Chairman:

Kaviyogi Maharishi Shri Suddhananda Bharathiar.

Chairman:

Gnana Bhaskara Shri K. S. Ramaswami Sastriar.

Vice-Chairmen:

Shri T. A. Rama Rao.
Shri Y. Ramakrishna Prasad.
Shri Kumararaja of Venkatagiri.
Shri K. Muthulinga Reddiar.
Shri V. Satyavageeswarar.
(Retd. Dy. Commissioner of Police)
Shri Y. Kuppuswami Iyer.
(Quary contractor)
Shri T. Elumalai.
Shri Kanniah Pantulu.
Smt. P. Sundaramma.

General Secretary:

Shri OM Narayan.

Secretaries:

Shri G. Srinivasan.
Shri V. Ramanathan.
Shri Siva Pada Hirudaya.
Shri Kunjumani.

Treasurer:

Shri G. Chaganlal.

Members:

Sri Omandur Lakshminarayana Reddy
„ V. S. Theerthamalai Chettiar.
„ A. Gajapathy Naidu.
„ P. Penchalareddy.
„ V. S. Gopala Rao.
„ G. Viswanathan.
„ T. Alagappan.
„ Narayanan,
„ Purushothamdas.
„ S. R. Balakrishnan.
„ R. Ramamoorthy.
„ D. Sanjeevi Chetty.
„ M. Shankar.
„ S. Krishna Rao.
„ B. Parvathamma.
„ Ramesh.
„ M. Chockalingam.
„ P. Krishnaiyer.
„ N. Balaji Singh.
„ Harihara Subramaniam.
„ K. L. Srinivasachar.
„ Shevaram Valli Ram.
„ Sobharaj Valli Ram.
„ Bhojumal Ratumal.
„ C. J. Shah.
„ N. Srinivasan.

Sri Ramehand Hariram.
„ Chamrai Uttam Chand.
„ Lalwani.
„ K. Harihararaman.
„ V. Shewakram.
„ R. Ramanathan.
„ Srikanthaiah.
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„ T. S. Chakrapani.
„ M. V. Hattikudur.
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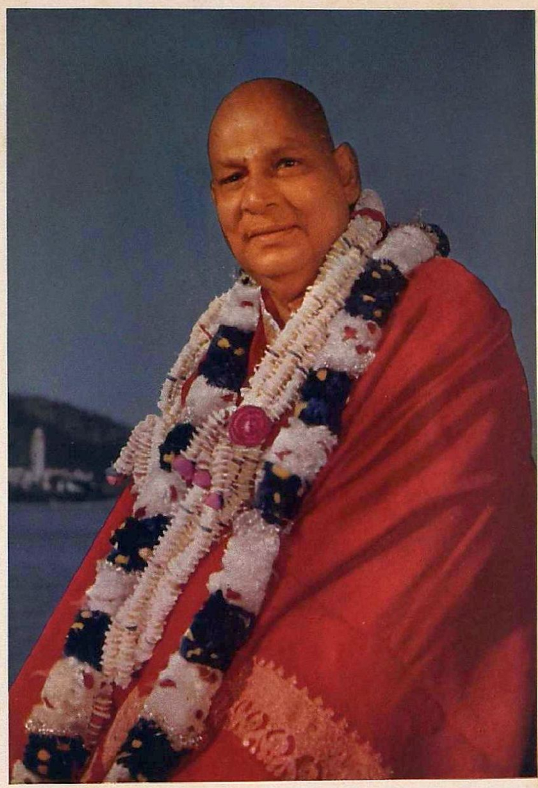
„ M. Mariappa Pillai,
„ D. Gaglani.
Rev. Fr. Dr. Lourdes Xavier.
Prof. R. Srinivasan.
Dr. G. L. Narasimham.
„ A. M. Sivaraman.
„ Nedungadi.
Miss. P. Thambiraja.
Mrs. Sushila Achutharaman.
„ Leelavathi Meenakshamma.



H. H. SWAMI SIVANANDA, RISHIKESH

INSPIRING LETTERS OF BLESSINGS FORM GURUDEV SIVANANDA

Sri Om Narayanji, Madras.

Glorious Immortal Atman,

Loving Pranams! Om Namo Narayanaya!

I have offered prayers for the success of the Madras D. L. Conference. Herewith the Lord's Prasad. May He shower His choicest blessings upon you all!

When you are engaged in His work, He will surely see to its success. Never lose heart. Never despair. Nil Disperandam. Plod on. March forward. Do your best and leave the rest to the Lord. He will work wonders through you, His selected and chosen instrument. Sri K. S. Ramaswami Sastriar, Sri G. Srinivasan and all other devotees throughout Tamilnad will co-operate with you. May the Madras Conference be an unprecedented event in the spiritual history of Madras!

May Lord bless you all!!

With regards, Prem and Om.

Thy Own Atma
SIVANANDA.

Most Blessed Sri Om Narayanji:

GLORIOUS, IMMORTAL SELF,

OM NAMO NARAYANAYA! Adorations.

The more I reflect on your powerful Services to the spread of the cause of the Divine Life, the more I think of your enthusiasm for Seva, your devotion to the Guru and God, the sweetness of your temperament, the charm of your personality, the more I find you a real Yogi, a real Bhakta, a *sarva-aiswaryamoorti*, *shanta-swaroopi*, *sarva-seva-priya*. Through the instrumentality of your *divya-bhavanas* and *divya-seva*, you have enabled hundreds to take a Ganga-bath, *darshan* of Guru and Himalayas, thousands bathe in the *Jnan-ganga*, and lead a divine life.

Kindly make more vigorous efforts to crown the forthcoming Divine Life Conference, with a grand success! Elicit the co-operation of all; inspire a dynamic spirit of service in the organisers; give my salutations, pranams and adorations to Maharishi Kavi-yogi Shuddhananda Bharati, to our most adorable Jnana-Bhaskara Sri K. S. Ramaswami Sastri, and to all organisers.

May the Almighty Lord shower endless strength, energy, enthusiasm, inspiration upon you, and through your *divya-hasta* and *divya-kriya* make the Divine Life Movement a great and growing Power, an Influence for the dynamic spread of Light and Peace! May God grant you more *tushti*, more *pushti*, more *aiswarya*, more *shakti*, more *anugraha*, and make you a great *Jivanmukta!*

Thy Own Self,
SIVANANDA.

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REPORT

THE FOURTEENTH ALL INDIA DIVINE LIFE CONFERENCE

A MEMORABLE EVENT

(Shri Om Narayanji, General Secretary of the Reception Committee)

Origin: It was the Satsankalpa of our Beloved Gurudev H. H. Shri Swami Sivanandaji Maharaj that Kaviyogi Maharishi Shri Suddhananda Bharathiar announced at the 13th All India Divine Life Conference, Mysore, that the Fourteenth All India Divine Life Conference will be conducted in Madras. Due to certain unavoidable circumstances, we were able to take up the work only in December 1961. Even though the time was very short to arrange for the conference, it is nothing but a very great miracle of Gurudev that the devotees were very much inspired and were able to conduct the conference successfully within such a short time.

The Reception Committee: The Reception Committee was headed by Kaviyogi Maharishi Suddhananda Bharathiar as Hon. Chairman and Gnana Bhaskara K. S. Ramaswamy Sastriar as the Chairman. The Reception Committee includes several members representing all walks of life.

It is the Grace of Gurudev which brought together the devotees. We were very fortunate to have the glorious services of spiritual luminaries like H. H. Sri Swami Sachidanandaji, H. H. Sri Swami Nithyanandaji of Rishikesh, H. H. Venkateswaranandaji of Arogya Ashram, H. H. Sri Swami Paramathmananda of Ramakrishna mutt, Shri Jai Bharath alias N. C. Rajagopalacharya of Tirupathi, Venerable Shri Nandeeswara Thero, Director, Maha Bodhi Society, Athmayogi Gopinathji, Sri Swami Vasanthananda, Dr. T. M. P. Mahadevan, Professor of Philosophy, University of Madras, Janab Syed Abdul Wahab Bukhari, Principal, The New College, Shri K. V. Jagannathan, Editor, "Kalaimagal," Shri K. Balasubramania Iyer, B.A., B. L., M.L.C., Shri K. Vanamamalai and Smt. Sivananda Vijayalaksmi of Madurai, Shri P. Subbaramiah of Venkatagiri and a number of other great spiritual heads.

Venue of the Conference: The Pandal at the All India Sai Samaj, Mylapore, where the Fourteenth All India Divine Life Conference was conducted, was tastefully decorated with flags and festoons in abundance. Sevaral cloth banners and placards and number of pictures of Gurudev in different poses and in different colours adorned the extensive pandal. Big cloth banners with letters "LONG LIVE SIVANANDA" added attraction to the pandal. Tube lights fixed to the poles on either side and white and coloured bulbs inside as well as outside the pandal illuminated the pandal and added brilliance and grandeur. A life-size colour portrait of H. H. Shri Swami Sivanandaji Maharaj centrally located and decorated on the dais gave life and spiritual vibration to the whole pandal and the audience felt the living presence of the great Mahathma amidst them.

Inauguration of the Conference: The glorious day, 10th January 1962 dawned with the chanting of vedic hymns, prayers, japa and meditation. Flag hoisting by Kaviyogi Maharishi Suddhananda Bharathiar with chanting of vedic Mantras, welcome address by Gnana Bhaskara Shri K. S. Ramaswamy Sastriar, presidential address by Kaviyogi Maharishi Shri Suddhananda Bharathiar, speeches by other eminent spiritual leaders and soul stirring bhajans by the devotees of H. H. Shri Swami Sivananda were the high light of the opening day function.

Daily Programme: Everyday, the conference commenced at 4-30 a. m. with Prayer, Japa, and Meditation. There were discourses and speeches both in the mornings and evenings by eminent men, on all subjects, on Yoga and Vedanta in different languages. In between the speeches, there were

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inspiring kirthan and bhajan programmes. Inspiring Bhajans and Harikatha Kalakshepam during nights were also arranged. Leaflets, pamphlets and Gurudev's books were distributed freely on all the five days of the conference. Maha Mrithyunjaya Manthra Japa and Prayer for World Peace were conducted every day.

Akhanda Nama Japa and Sankeerthan Yagna for Viswashanthi headed by Shri Kanniah Panthulu was conducted commencing at 6-00 a. m. on 10-1-62 concluding at 6-00 a. m. on 14-1-62, with a Havan, Sri Satyanarayana Pooja and poor-feeding on a very grand scale.

We offer our humble pranams to our Beloved Gurudev H. H. Sri Swami Sivanandaji Maharaj for having showered on us so much of his benign grace for the success of the conference. We offer our thanks and humble Pranams to all great spiritual luminaries who graced the occasion with their presence and also to the well wishers, to the public, to those who helped us in kind and coin and to the Divine Life Sevaks who worked night and day for the success of the conference.

May Gurudev's Grace and choicest Blessings be showered on all of them.

Om Tat Sat.

Divine Life, Social Welfare and World Peace

A Message from Swami Sivananda for the Fourteenth All India Divine Life Conference, Madras.

From 10th January to 14th January 1962,

AT SAI SAMAJ, MYLAPORE, MADRAS.

TELEGRAPHIC MESSAGE FROM SHRI SWAMI SIVANANDA SARASWATHIJI MAHARAJ, SHIVANANDANAGAR, 10-1-62.

Glorious Immortal Selves: Human life is a great problem. Christ and Budha solved this problem by sacrifice, service. compassion and enlightenment. Indian rishis answered it by the joy of self-Realisation. World saints resolved it by holiness and spread of peace, devotion and Inspiration. Upanishads rise above it and declare Thou Art Satchidananda Atman. Gita adds realise the infinite godhead. Serve all with equanimity of mind. This grand conference aims at solving the same problem by disseminating the wisdom and ideal of divine life that include all these methods of all prophets, rishis, saints, religions. Serve, Love, Give, Purify, Meditate, Realise. Attain infinite bliss. This is the message. My special adoration to the President, Secretaries, all the lecturers, Om Narayanji, volunteers and all the audiences of this conference. All of you are most blessed. I am conducting intensive prayers for health, strength, happiness, success, tushti, pushti, Sarvaiswarya, long life and Kaivalya Moksha for all of you. May the Almighty Lord pour his choicest blessings upon you all. ....SIVANANDA.

Adorations to the Supreme Being enshrined in the hearts of the President and the Secretaries, the eminent personages and selfless workers, the Bhaktas and the Yogis here assembled to carry the functions of this Divine Life Conference into a complete and grand success !

WORLD AS VISWABRINDAVAN

Through the ages, the Sages of India have felt the whole world as their own body, their own home, melted all barriers that separate man from man, deemed all differentiation between one person and another as a production of delusion or ignorance. *Isavasyam idam sarvam.* As the most blessed heirs to the richest spiritual treasures of the sages, each of you would exert the best in him and develop Viswa Prem, allembracing, all-inclusive love. Unite with all; for, separation is death and Unity is eternal life. Feel that the whole world is *Viswabrindavan.* Feel that this body is a moving temple of God and every person you see or meet as the radiant embodiment of Divine Life and Consciousness. At whatever time, wherever you are, whether at home, office, railway station or market place, or amidst a gathering, feel that you are in the temple of God. Consecrate every act as an offering unto the Lord; transmute every work into Yoga by offering its fruits to God. Have *akarta, sakshi bhav,* if you are students of Vedanta; have *nimitta bhava,* if you are students of Bhakti Marga. Feel that the one Power or God works through all hands, sees through all eyes, hears through all ears. Feel the Divine Presence every where, and see God in all. Extend your love to all persons, to all breathing beings; this universal love will terminate in the experience of the Adwaitic Unity, in the Upanishadic consciousness of the sages and the seers. You will obtain an altered angle of vision, become changed beings, and enjoy highest peace and bliss. The lives of saints like Kabir, Mira, Gouranga, Tukaram, Ramadas, have given most eloquent expressions to the rewards and the delight of this universal love.

MODERN MAN AS KARMA YOGI

The Karma Yogi purifies his heart through constant selfless or disinterested service. He works without expectation of fruits, without egoism or sense of agency and feels that he is an instrument in the Hands of the Lord. His own motives, he scrutinizes always, and finds in all faces God; he feels the Indwelling Presence everywhere and experiences the whole world as the manifestation of the Lord During all his works, he repeats mentally, *Brahmarpanam.* He offers all his actions unto the Lord, and says at the time of retiring to sleep: "O Lord, whatever I have done today is for Thee. May Thou be pleased to accept them." Thus he burns the fruits of action, is not bound by actions, attains freedom through actions. He gets purity of heart through practice of Nishkamya Karma Yoga and through purity of heart he gains the knowledge of the Self. For him, God is the foundation of Society, man a manifestation of God, and all actions a powerful means for realization of God, a real Yoga. Service is for the Karma Yogi, not a matter of mere sympathy and fellow-feeling, not something dictated by lofty humanitarian ideals or altruistic notions, but a dynamic method for self-effacement, a means for God-realization a great *yajna,* the art of Divine Life.

Service of the Country, service of the society, service of the poor, service of the sick, service of parents, service of Guru and Mahatmas are all forms of Karma Yoga. Where the spirit of selfless service is concerned, religion meets moral philosophy and sociology; for the first postulates that the one Divine Self alone pervades all existence. Hence every piece of service rendered to others amounts to benefit conferred on ourselves. The more this sublime basis of human action is recognised and adopted the more rapid will be man's evolution towards perfection and divinisation of life on earth.

LOKASANGRAHA, IDEAL OF INDIAN SOCIAL ETHICS

The ideal of the social ethics of the Bhagavadgita is *lokasangraha,* the well-being and solidarity of the world. This is brought about by each individual through the performance of *Swadharma,* in the spirit of non-attachment and self-surrender. *Swadharma* aims at the same time, at *Sarvabhutahite,* or the good of all beings. The fabric of society is to be so constituted as to aid its members

to realise the supreme ideal of life. As all beings share the one Life which is the whole and of which they are parts, their development lies in being in harmony with that Life. The perfection of the part is in the Unity of the whole. Mutual Love and the execution of duty is loyalty to the whole, is the means to the blessedness of the individual and society. When everyone does his own duty without reluctance or desire in his mind, the welfare of the society is ensured, for wherever action comingles with the knowledge of the Divine Purpose that is behind this visible universe, there shall be prosperity, victory, glory and firm policy.

ESSENTIALS OF DIVINE LIFE

The three essentials for God-realization are; *one*, constant remembrance of God, *two*, active cultivation of virtues, and *three*, Spiritualization of all activities. Constant *Namasmaran* is the easiest, the surest and the safest way to worldly prosperity, peace of mind, happiness, success, and also God-realization. Even when you are engrossed in work, mentally repeat Sri Ram, Sri Ram, or Sri Krishna, Sri Krishna, or Jesus, Jesus, or Vasudeva. Vasudeva means all-pervading Lord, *Sarvavyapak*, *sarva-saktiman*, Existence, Knowledge, Bliss, Truth, Love, Beauty, *Satyam, Sivam, Sundaram, Jyotishamapi tatjyotih*: God is Light of Lights; you should feel this again and again, *Namasmaran* has got infinite potency to burn all the Samskaras, to purify the heart and make you realise God in this very birth. Do not think that Mantras are only sound. You know of Madan Mohan Malavyaji's success in establishing the Banares Hindu University. All this is due to his Japa of Gayatri on Triveni bank. You may have heard of Vidyaranya: he did Purascharana of Gayatri and caused a golden shower in Karnataka desha, to remove famine from the land. Dhruva had the Vision of Lord Hari, by repeating the Dwadasakshara Mantra; Prahalada had Darshan of Mahavishnu by repeating the Narayana-mantra; Valmiki realised God by repeating "Mara, Mara" (which became Rama, Rama, during the course of repetition). Tukaram of Maharashtra became one with Lord Krishna by chanting always "Vitthala" By repeating Mahamrityunjaya mantra, *Om tryambakam yajamahe sugandhim pushtiivar dhanam, Urvarukamiva banthanaatmrityormuksheeya mamritat*, thousands of the members of the Divine Life Society around the world, have obtained speedy recovery in sickness, freedom from accidents, robust health, peace of mind. prosperity, and spiritual progress.

To those of you who are more reflective and intellectually constituted, let me remind you of the last word of the Upanishads: *Tat Twam Asi*, thou art that Supreme, Infinite, Immortal, Satchidananda Brahman. Identification with the body and mind is the cause for all sufferings. You are neither this perishable body nor this changing and finite mind, but you are, in truth, pure, ever-free Atman Remember always, *ajo nitya saswathoyam purano* Unborn, Eternal, Permanent, is this Ancient One. Constant mental repetition of *Aham Brahma Asmi, Sivoham, Sivoham*, I am not the body, I am not the mind, I am Atma, will lift you up to the spiritual heights, the Highest pinnacle of Atmic Glory. Constant mental repetition of "*All is One; All is God or Self: All bodies are mine. All is myself,*" will produce cosmic expansion, oneness, unity, and will induce mercy. Feel that you are *Gunatita, Trigunatita* (one who has transcended the three Gunas,) Practise a little enquiry. Assert, 'I am not the body Brahman is real, the world is unreal, the individual soul is identical with the supreme Soul." *Brahma satyam, jaganmitya jivo brahmaiva naaparah*—this will infuse in you great spiritual strength and give you perennial peace. Meditation on the formula "Nothing exists, nothing belongs to me, I am neither body nor mind, Immortal Self I am," will liberate you from ignorance, from ahamta (I-ness) and *Mamata* (mine-ness), Sometimes make double assertions: *Hamsa soham. soham hamsah.* This is like 'God is Love, Love is God.' Then you will attain double Consciousness. You will know this world, at the same time, you will be resting in your own Swaroopa, just as a harmonium player plays on the harmonium and at the same time talks, just as a lady knits and at the same time talks, you will be able to withdraw your mind at any time, and rest completely in the pure Conciousness.

Hold the highest goal before your mind always. As soon as you rise up from the bed re-collect that great Upanishadic formula: '*Yo vaibhuma tat sukham, na alpe sukham asti*' The Infinite alone is Bliss; there is no pleasure whatsoever in these little, finite, perishable objects. Also, *Eko devah sarva bhuteshu gudah:* The One God is hidden in the hearts of all beings". That is the Hidden Love, Light, wisdom, Joy in all these names and forms. That is the only Reality. Some of you would perhaps like to complain lack of time for Sadhana. If you reduce and eliminate the time you waste in idle-talk, you will have plenty of time for Sadhana: You say that this *Jhanjat* (botheration) of *Samsara*, worries you on all sides: I say have this one more *Jhanjat* of Japa and Dhyana, and it will soon eliminate all other *Jhanjats*. You must feel that the world cannot give you ever-lasting peace and happiness. Then only is the spiritual progress possible. That peace and happiness you can have only in Japa, Meditation, Kirtan, Yoga, discipline of the Mind and senses, service of mankind, study of Gita and Bhagawata. Treat all your actions as divine worship of the all-pervading Lord; then; all your activities will become Yoga. Constantly rotate these ideas in the mind.

PRACTICAL VEDANTA FOR ONE-WORLD AND WORLD-PEACE

The universal degeneration of the human character and unrestricted play of baser passions in the individual and social life, is at the root of each repeated wave of scientific and civilized barbarism that sweeps over the world from time to time. Uncontrolled human passion is certain to plunge the nations into savage warfare in the future also. A living faith in spiritual values and earnest practical religion seem to be the one hope if mankind is to live. The refinement ennobling and sublimation of human passion and desire are the special function and purpose of Divine Life. The dictates of elementary logic and rationality clearly direct that to rescue humanity from the present and safeguard it in the future, the right way is to recognise the important role of true spirituality and divine life and work it out in national social life.

If you want equality, become practical Vedantins and behold the universe as your own Self. If you want brother-hood, become shining personifications of perfect Love and radiate *Vishwa-prem*. If you want happiness and well-being, cast aside all violence and embrace the entire humanity with wave after wave of peace, serenity and Ahimsa. To put it in a nutshell, lead a divine life of Truth, Purity, Love, Service, and Spirituality.

Behold the Self in all, he who knows that the same life that throbs in the innermost recess of his heart, indwells others too, dares not harm anybody; for if he does harm to anybody, he harms but himself. In a fray one might injure his brother, but under no cicumstance would one wish to hurt himself. When a person on his way to robbery feels that he is to rob his own hard-earned property; when one assigned to murder another person belonging to a rival community feels that he is out to murder himself; when a nation sets out to aggrandise another nation feels that it is actually exploiting and slaughtering its own people, only then will the inner call to desist from these savage acts come. This sense of oneness must become part and parcel of one's character. This spirit of oneness must be cultivated and intensified in every human being. Let us pray: O Lord lead us from the unreal to the Real, from darkness to Light, from mortality to Immortality, asato ma sadgamaya tamaso ma jyotir gemaya mrityur ma amritangamaya. Om sarvesham swastir bhavatu, sarvesham shantir bhavatu, sharvesham purnam bhavatu sharveshammangalam bhavatu,sarvebhavantu sukinah, sarve santuniramayaaha.Sarve bhadr aanhi pasyantu ma kaschit dukkha bhaag bhavet.Om shantih shantih, shantih

May the Almighty Lord shower His choicest Blessings upon you all, and grant you tushti, pushti, aiswarya, happiness, peace, success, prosperity, long life, robust health and Kaivalya, Moksha!

SIVANANDA

WELCOME ADDRESS

By Jnana-Bhaskara Sri K. S. RAMASWAMI SASTRI

Chairman of the Reception Committee

The 14th All India Divine Life Conference, Madras.

It is a high privilege and great pleasure to me to have been called upon to be the Chairman of the Reception Commitee of this 14th All India Divine Life Conference. I have presided over many such All India Divine Life Conferences at Rajahmundry, Venkatagiri, Hyderabad, Salem, Bangalore etc. I sent messages and written speeches to other All India Divine Life Conferences, such as those at Calcutta, Mercara, Mysore etc. But to welcome all of you patriots and devotees and members of Divine Life Societies in my own State of Madras gives me a special joy.

I have been an admirer and disciple of Gurudev Sivananda for more than two decades and have written many books expounding his teachings. I have written recently a book called "Divine Life," as this is the Silver Jubilee year of the Divine Life Society. Quite recently I wrote a long forward to a grand epic poem by prof. M. R. Bhat entitled 'Sri Sivananda Vilasa.' Gurudev has written over 400 books and has done more memorable work for the dissemination of India's gospel of spirituality all over the world than any other saint and prophet and spiritual leader of our age. In 1950 he went all over India and Ceylon and gave his darshan and blessing and spiritual message. All of you know and treasure his summation of the life of Pravritti and Nivritti in two words-Attach, Detach-and his summation of spirituality in six words-Serve, Love, Give, Purify, Meditate, Realise. His 20 spiritual instructions form another spiritual treasure and are being daily carried out in practice. Wherever I think of him the Gita description Tesham Gyani Nithya Yuktah ekabhaktih Visishyate comes to my mind. He is full of compassion and renunciation and service. He is a reservoir of Divine Knowledge and Godward Devotion. He is very fond of Sankirtan and his sankirtans form another perfect treasure. He is equally devoted to yoga as it is a special glory of Indian culture and has no parallel or counterpart in other religions and he has spread a knowledge of Yogasanas and Pranayama and Dhyana all over the world. He has disciples in all the countries of the globe, and his special creation, the Divine Life Societies, are found dotted all over the earth. He has reintegrated Hinduism and led it from the sectarian age to the integral age as Sri Krishna did in the Bhagavad Gita. I cannot pay my homage and yours to him better than in the words of Arjuna to Sri Krishna in Chapter XI of the Gita.

Namah purastaadatha prishtataste
Namostu te Sarvata eva Sarva;
Anantaveeryaamitavikramastwam
Sarvam Samaapnoshi tatosi Sarvah.

Gurudev Sivananda has summed up the entire spiritual realm of Sadhana and Siddhi or the way and the goal in two words - Yoga Vedanta. Yoga is the way; Vedanta is the goal. Yoga is effort; Vedanta is attainment, Yoga and Vedanta are inseparable like the Sun and its splendour. Gurudav says: "The glory of Hinduism and India is all due to the science of yoga and its teachers" (Yoga of Synthesis—page 21)

Gurudev Sivananda has written numerous works on Yoga and Vedanta. In "**Yoga Maharnava**" he describes 54 yogas. 'In Practice of Yoga", "Mind its mysteries and Control", "Concentration and Meditation" and other books he describes meditation and mental concentration in great detail. In "Yoga in Daily Life" and "Yogic Home Exercises" he has referred to various practical methods and details. In his brochur on Yoga he describes how the control over the Chakras (nerve plexuses in the Cerebro-spinal column) will give the yogi full control over the body and the mind and endow him with various Siddhis (occult powers) and says also that as a result of the alchamy due to an inner awakening the yogi

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becomes a friend of all beings (Loka hita) which means the same thing as Sri Krishna's favourite phrase in the Bhagavad Gita, viz, Sarva-bhootanite ratah. Other books by Swami Sivananda are, "Practical Lessons in Yoga" "Easy Steps to Yoga" "Essence of Yoga," Yoga for the West (1951), Yoga and Realisation (1955), "Sivananda Yoga Samhita" (1956), "Practice of Yoga," "Sure Ways for Success in Life and God Realisation" (1957) "Conversations on Yoga," "Yoga Questions and Answers (1957)," "How to Become a Yogi" (1958), "Practical Lessons In Yoga," "Yoga of Synthesis" "Yoga In Daily Life". But the most complete and luminous of all his works on yoga is the big book "SADHANA" (1958) which is a veritable encyclopaedia on yoga. In "*Yoga for the West*" he says: "Yoga is an exact science. It is a perfect practical system of self-culture. It is the discipline of the mind, senses and the physical body. It helps the student to attain perfect concentration of the mind, ethical perfection, moral excellence and spiritual calmness. It is the master-key to unlock the realms of Peace and Bliss, Mystery and Miracle. Yoga does not insist in sitting cross-legged for six hours or stopping the beatings of the heart or getting oneself buried underneath the ground for a week or a month; these are mere physical feats. Real yoga is the attainment of the higher divine knowledge through conscious communion with God". In "Yoga and Realisation" he says: "Mastery over mind should be the object of yoga Sadhana". Other books by him are books on special aspects of yoga; "Yoga Asanas", "Hatha Yoga", "Kundalini Yoga", "Raja Yoga", "Swara Yoga", "Science of Pranayam", "Karma Yoga", "Bhakti Yoga", Japa Yoga", "Jnana Yoga", "Triple Yoga" "Tantra Yoga, Nada Yoga, Kriya Yoga", "Meditation on Gayatri". His **Yoga Vedanta Dictionary** is a mine of information in regard to both Yoga and Vedanta.

We must never forget the important fact that whereas Karma Yoga and Bhakti Yoga and Jnana Yoga are found in many philosophies and religions all over the world, the techniques of Hatha yoga and Kundalini yoga and Raja yoga and Mantra yoga and Laya yoga and Japa yoga are unique in Hinduism But in modern times these techniques have declined and many people have largely taken to the easier methods of philanthropy and philosophical study and devotional practices. Nay, the Vaishnava sect thinks that Hatha Yoga, Raja Yoga etc. are not for this age. It is one of the supreme merits of Sivananda that he has practised such yogas and broadcasted them all over the world in his works. Yogasanas and pranayamas are capable of giving perfect health and strength to the body besides leading to purity of mind and mental control which are indispensable for spiritual attainments. It would be a great pity if such knowledge is forgotten. Gurudev Sivananda in his works on yoga and especially in his work "Concentration and Meditation", advises all aspirants to sit in Padmasana or Siddhasana or Sukhasana and concentrate the mind on the spot (Ajna Chakra) between the eyebrows or on the ether in the heart (Anahata Chakra) with closed eyes during the Brahma Muhurta (4 A. M. to 6 A. M.). He teaches also the importance of Mantra and Mudra and Lakshya. He says: "Asana (posture) steadies the body. Bandhas and Mudras make the body firm, Pranayama makes the body light. Nada suddhi effects samyavastha of the mind" (Concentration and Meditation-page 119).

He says further: "Srishasana is the best of all Asanas. It awakens the Kundalini. It makes you an Oordhwareta. It increases the digestive fire. It cures a thousand and one diseases. It is the king of all Asans" (Page 59). He especially commends Suryanamaskara and says: "The benefits of Suryanamaskara are incalculable. Those who regularly perform Suryanamaskara early in the morning and facing the Sun enjoy radiant health and vitality. It cures all eye troubles and produces lustre in the practitioner's face and eyes. It is a yogic tonic." (Yoga in Daily Life; page 151). Though he was an allopathic doctor in his early life, he is now an advocate of Naturopathy. Gurudev Sivananda has combined well Hatha yoga and Raja yoga and calls for the practice of both whereas generally Hatha yogis avoid Raja yoga and Raja yogis avoid Hatha yoga.

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"Hatha yoga concerns the physical body. Raja yoga deals with mind. Raja yoga and Hatha yoga are inter-dependant. Raja yoga and Hatha yoga are the necessary counter-parts of each other. No one can become a perfect yogi without a knowledge of the practice of both the yogas. Raja yoga begins where properly exercised Hatha yoga ends." (Sadhana page 301). He stands for a perfect integral yoga leading to perfect health and holiness and happiness.

Though Patanjali defines yoga in his yoga sutras as Chitta vritti nirodhah (control of mental states), Sri Krishna defines yoga in a larger and wider and higher way as Karmasu Kausalam (skill in action) (Ch. II Verse 50) Samatvam (equipoise) (Ch. II verse 48) and Dukha samyoga viyoga (severance of the bond of misery) (Ch. VI verse 23). Thus yoga is the sum-total of sadhana by which the mind attains purity and poise and perfection and becomes fit to behold and realise God and thereby attain supreme eternal immortal and spiritual bliss. It therefore includes Karma yoga, Dhyana yoga, Bhakti yoga, Prapathi yoga etc. Gurudev's vision of yoga is the Gita vision.

The unique contribution made by Gurudev Sivananda to the concept of yoga is the inter-linkedness of these yogas. Though Sri Krishna says that each one of the yogas will lead to perfection, he urges also their inter-linking. He says:

Dhyaanenaatmani pashyanti kechidaatmaana maatmana:
Anye saankhyena yogena karmayogena chaapare.
Anye twevamajaanantas shrutwaanyebhya upaasate;
Tepi chaatitarntyeva mrityum Shrutiparaayanaah.
(Gita Chap. XIII-24 & 25)

(Some see the Self by the Self in the Self by the self by Dhyana or meditation. Others do so by Jnana yoga and yet others by Karma yoga. Others hear from others and practise love of God. They also believe in scripture and cross death). Yet he points out that Karma Yoga which implies the surrender of the fruits of action to God implies also knowledge and love of God to whom the fruits of action shouldbe surrendered. We must act as the instrument of God and not in a spirit of egoistic doership. We must feel that the agents in action are the body and the senses and the mind.

Taani sarvaani samyamya yukta aaseta-matparah
(Controlling the senses, be a yogi devoted to me (Gita ch. II 61)
Prakriteh kriyamaanaani gunaih karmani sarvasah;
Ahamkaara vimoodhatmaa kartaaham iti manyate.
Mayi sarvani karmaani saamnyasya-adhyaatma chetasaa;
Niraaseer nirmamo bhootwa yudhyaswa vigatajwarah. (Gita ch. III-27 & 30)
Brahmanyaadhaaya karmaani sangam tyaktwaa karoti yah. (Gita Ch. V-10)

In Chapter VII verses 16 to 18, he describes the Jnani as Nitya yukta and Ekabhaktha. We cannot know God without loving Him or love God without knowing Him or meditate on Him without loving him or surrender the fruits of action to Him without knowing and loving Him. In fact in Chapter XVIII verses 51 to 55, we have a crescendo of sadhanas as well as a synthesis of Sadhanas, the Sadhanas rising from Karma yoga and dhyana yoga to samatwa and to Bhakti yoga and Jnana yoga. They show also how Bhakti and Jnana intensify each other (Bhaktyamam abhijanati). The entire sum total of Sadhana leads to union with God (Visathe tadanantaram).

Gurudev Sivananda has taken his stand on this supreme truth of truths and has taught again and again what he calls the yoga of Synthesis. He says: "The Yoga of Synthesis is the most suitable and potent form of Sadhana. The Yoga of Synthesis alone will bring about integral development. Just as will, feeling and thought are not distinct and separate, so also work, devotion and knowledge are not exclusive of one another.

The Yoga of Synthesis alone is suitable for the modern age. The four yogas are inter-dependant and inseparable. Love is endowed in service. Service is love in expression. Knowledge is diffused love and love is concentrated knowledge. Karma Yoga is always combined with Bhakti yoga and Jnana yoga. Bhakti yoga is the fulfilment of Karma yoga. Raja yoga is the fulfil

ment of Karma yoga and Bhakti yoga. Jnana yoga is the fulfilment of Karma yoga and Bhakti yoga and Jnana yoga." (Yoga of Synthesis-page 12).

"Without service and love you cannot dream of attaining Advaitic realisation even in crores of births. Karma yoga is always combined with Bhakti yoga and Jnana yoga" (Yoga of Synthesis-page 13)

"Mala (impurity) is removed by Nishkama Karma yoga. Vikshepa (tossing of mind) should be removed by Bhakti yoga. Avarana (veiling) should be removed by Jnana Yoga. Have one basic yoga and add others." (Yoga Maharnava pages 51 and 52).

"The four paths are not antagonistic to one another, but on the other hand they are complementary. They only indicate that the different methods of the Hindu Religion are in harmony with each other. Religion must educate and develop the whole man—his heart, intellect (head) and hand. Then only will he reach perfection." (Sadhana - page 296).

"Action, emotion and intelligence are the three horses yoked to the body chariot. They should work in perfect harmony or unison. Then only the chariot will run smoothly. There must be integral development." (Sadhana-page 296).

"A bird cannot fly without two wings. Though the bird may have two wings, it cannot fly without the tail. The tail balances and directs the bird to fly in the right direction, and saves it from falling. This tail is Bhakti which balances Karma and Jnana. Karma, Bhakti and Jnana are necessary to make you perfect, and to develop the head, hand and heart and help you in reaching the goal." (Sivanandaism-page 215).

Gurudev Sivananda has given us also an integral vision of Vedanta. Sri Shankaracharya did so in his age, though some of his present day follwers assign a lower place to Saguna Brahman (God) as compared with Nirguna Brahman (the Absolute) or even say that Saguna Brahman is a hallucination of Maya. They assign to Karma and Bhakti a lower rung in the ladder of Sadhana as compared with Jnana. But he did not do so. He was a supreme Bhakta besides being a supreme Jnani. He was also a supreme Karma yogi, who carried all over India the message of service to humanity along with the message of Bhakti and Dhyana and Jnana. He was not only the advaita Pratishtapanacharya but also the Shanmatha Sthabanacharya. To him the Trimurthis were real and were the one Saguna Brahman in three forms. It is a pity that later on Sri Ramanuja, Sri Madhva and others took a different view and denied the Nirguna Brahman and merger in the Absolute and also exalted Vishnu over Siva and Brahma. It is a pity that Hinduism has become a sect ridden faith. Sri Shankara said in his poem Acharyashatpadi that even though the difference between Soul and God disappears, we belong to God and should not say that God belongs to us, just as a wave belongs to the ocean and the ocean does not belong to the wave.

Satyapi bhedapagame natha tavaham
na mamakeenastvam
Samudro hi tarangah kvachana
samudro na tarangah

In the same poem he gives us the essence of the exalted Vaishnava Dvaya Mantra

Sreeman narayana Charanau saranam
prapadye Sreeman narayanaya namah
Narayana Karunalaya saranam
Karavani tavakau charanau

No other poem in the world can beat the fervour of devotion to Vishnu than his Moha Mudgara or Bhaja Govindam. In Prabodha Sudhakara he says that Sri Krishna is Brahman. I am not prepared to accept that any other saint is superior to him as a Vishnu Bhakta. I am an Advaiti and also a Vishnu Bhakta nay! a Trimurti Bhakta and a Trishakti Bhakta.

Sri Krishna says in the Gita that Jnana yoga has many forms. The advaita form asserts the total oneness of Brahman. The Visishtadvaita form asserts the triplicity of Chit and Chit and Bhagwan, Chit and Achit being the body of Bhagawan. This is called Sareera-Sareera Bhava or Sesha Seshibhava or Prakara Makari Bhava. The Saiva form asserts Pati, Pasu and Pasa. Even here we have two variations viz. Saiva Siddhanta and Kashmiri Saivism. The Dvaita form

affirms multiplicity and Pancha bheda. And yet they are all branches of one tree.

Sri Krishna says:

Jnaanayajnena chaapyanye Yajanto Maamupaasate;
Ekatwena prithaktwena bahudhaa Viswatomukham.
(Gita Ch. IX—15).

He did not find any antagonism or incompatibility as between Brahman and Bhagwan or among Advaita and Vishistadvaita and Dvaita. He says in the Gita:

Mama Varthmaanuvartante manushyaah
Paartha Sarvasah (Gita Ch. III—23)

Brahmano hi pratishthaahamamrita syaavyayasyacha;
Shaaswatasya cha dharmasya Sukha Syai Kaantikasyacha.
(Gita Ch. XIV—27)

A well known verse in Seetha Ramanjaneya says:

Dehabuddhya tu dasoham Jeevabuddhya twadamsakah
Atmabuddhya tvamevaham Iti me nischita matih

(So long as I keep a body, I am your servant. When I regard myself as soul, I am a portion of you. When I realise I am Atma, you and I are one.)

On earth we have a dying Triguna body. In Paradise we have a deathless shudda sattva body. In both realms God is Bhagawan and we are Bhaktas. But when the body sense is gone and the body is discarded the soul merges in the Absolute. Sri Madhusoodana Saraswati says in his Goodhartha Dheepika which is a commentary on the Gita Chapter XVIII verse 66.

Tasyaivaham mamaivasau sa evaham iti tridh
Bhagavatsaranarthvam syat Sudhanabhyas apakatah

(I am His, He is mine; I am He. Taking refuge in God is of three forms, according to the special form of our sadhana) He was a supreme Advaitin and a supreme Krishna Bhakta. In fact there are different types, but not grades, of Beautitude. One can experience each of them as he likes or pass from one to another as he likes. He can go to Brahma Loha or Vishnu Loha or Sivaloha as he likes. Why should he be banned from any Paradise? The Maharishis have been described as going to all of them as they liked.

Swamy Gurudev Ramakrishna Paramahamsa and Swami Vivekananda inaugurated the integration of Vedanta in the true Gita spirit towards the close of the last century on the basis of the old doctrine of Adhikari Bheda. Gurudev Sri Ramakrishna Paramahamsa said: "God is formless and is possessed of form also. And He is also that which transcends both form and formlessness. God the Absolute and the personal God are one and the same. Pure knowledge and Pure Love are both one and the same." Swami Vivekananda says: "The Dualist and the Advaitist need not fight, one is the fulfilment of the other."

The ideal of merger in God seems dreadful to the Dualists. They wish to have Salokya and Sameepya and Saroopya and Sayujya but not Aikya (Identity). But in the Muktikopanishad Sri Rama tells Hanuman about all these types (not grades of Mukti or Beautitude). The Mundaka Upanishad says:

Yatha nadyah syandamanah samudre
astham gachchanti namarupe vihaya
tattha vidwan namaroopad vimuktah
paratparam purusham upaithidivyam.

(Just as rivers enter into the ocean and lose their name and form, even so the wise devotee, liberated from name and form, enters the Supreme Godhead). In the Gita Sri Krishna refers to merger, whether the Visishtadvaitis or Dvaitis like it or not.

Bhaktyaa twananyayaa shakya ahamevamvidhourjuna
Jnaatum drashtum cha tattwena praveshtum cha parantapa (Gita Ch XI-54)

(By supreme devotion all can know Me see Me and enter into Me.)

Bhaktyaa maamabhijaanaati yaavanyashchaasmi tattwatah:
Tato maam tattwato Jnaatwaa vishate tadanantaram (Gita Ch. XVIII-55)

(By devotion he knows Me fully and after knowing Me fully enters into Me). Merger is not loss of personality but is the completion and sublimation and fulfilment of Personality. In Christianity and Islam God

has no form. Why should some Hindu sectarians be afraid of the Impersonal Absolute or fight about Siva or Vishnu as the Supreme God? Vidyaranya Says

Magnasyabdhau Yathaksheeni vihvalani thathasya dheeh!
Akkandaikarasam buddhva nishpracharah bhibhatyatah!

(Just as the senses are aghast when a man is plunged into the ocean, even so the devotee, knowing God to be the infinite and impersonal Bliss, trembles because of loss of activity).

Gurudev Sivananda is the inheritor and follower and admirer of this rich tradition and stands for Integral Vedanta and Integral Divine Life. He says "Life is of two kinds viz. Life in matter and life in Atma or Spirit or Pure Consciousness". (The Divine Life–page 1). He asks us to soar above the biological level to the Spiritual level. We must not place the cart before the horse, but put the horse before the cart. He says: "The ego shell mysteriously created to enclose each individual has eventually to be broken in order that Cosmic unity may be realised". (Philosophy for the New Age, page 13). God has become the Universe, is immanent in it, and transcends it. The soul which is an image or a ray or fragment of God can become the integral Satchidananda Brahman above and beyond Name and Form. Brahman is Trimurthi and Tirumurthi is Brahman. Each member of the Trinity is equal to the other. God and His Shakti are one. Gurudev Sivananda says: "Both (Dvaita and Advaita) are ideal for different temperaments. A Dvaitin feels that he is a servant of the God. The Advaitin feels that he is one with the God. But the God reached will be the same in both cases. It is a question of difference in taste, temperament, nature or swabhava—in Self-realisation there is no degree."

"Vedanta is that bold philosophy which teaches the Unity of Life or oneness of Consciousness. Vedanta is the only universal religion." His commentary on the Prastana Thraya (Upanishads, Gita and Brahma Sutras) preaches this Integral Vedanta. The Advaitins stress Vichara and forget yoga. The Vishistadvaitins and Dvaitins exalt prabhati above Bhakti and exalt prabahti and Bhakti above Jnana and forget yoga. Gurudev Sivananda is a Karma yogi, Dhyana yogi, a prabhati yogi and a Jnana yogi rolled into one.

Let us all learn and benefit by Gurudev Sivananda's Integral Vedanta and attain Poorna Sadhana and Poorna Siddhi.

I welcome all of you, fellow disciples of Gurudev Sivananda and fellow devotees of God to the 14th All India Divine Life Conference. I am glad that to-day Kaviyogi Maharishi Suddhananda Barathiar presides over the Conference.

Om Namaha Sivanandaya!

பதிநான்காவது, திவ்விய ஜீவன மகாநாடு, சென்னை.

10-1-1962

கவியோகி, மகரிஷி சுத்தானந்தபாரதியார்

தலைமையுரை

அன்பர்களே, நண்பர்களே, பண்பர்களே!

நம்மையெல்லாம் இங்கே கூட்டுவித்த சுத்த சக்தி பரமாத்மனுக்கு வணக்கம். சென்ற ஆண்டு மைசூர் மகா நாட்டில் தீர்மானித்தபடியே இந்த ஆண்டு சென்னையில் திவ்விய ஜீவனமகாநாடு கூடியிருக்கிறது. பல ஆண்டுகள் தலைமை வகித்தது போலவே இந்த ஆண்டும் தலைமையுரை நிகழ்த்த வாய்த்தமை பற்றித் திருவருளை இறைஞ்சுகிறேன். ஆண்டவனே அவைத் தலைவன்; அவனைச் சரண் புகுந்து அருட் பணி தொடர்வோம்.

2. சென்னை

சென்னைக்குத் தனிப்பெருமையுண்டு; உலகப் பொது நெறியான திருக்குறளைத் தந்த வள்ளுவர் வாழ்ந்தது சென்னை; இதே மயிலாப்பூர்; சுத்தசன்மார்க்கத் தீர்க்கதரிசியான வள்ளலார் வளர்ந்து கவி பாடியது சென்னை. உலக சமரஸத்தைப் பேணும் திவ்வியஞான சங்கத்தை பிளாவட்ஸிகியும் ஆப்காட்டும் அனி பெசண்டும் நாட்டி வளர்த்தது சென்னை. கிறிஸ்துவின் சுவிசேஷத்தைக்கொண்டு தோமா முனிவர் பணி தொடங்கியதும் சென்னை. இராமனுஜரும் முதல் மூன்று ஆழ்வார்களும் சென்னையை ஆசிர்வதித்திருக்கிருர்கள். விவேகானந்தரை அமெரிக்காவிற்கு அனுப்பியது சென்னை. பிரபுத்த பாரதத்தை நடத்திய பி. ஆர். இராஜமையர் வாழ்ந்ததும் சென்னை. பாரதியாரும், வீரவிளக்கு வ. வே. சு. ஐயரும் வாழ்ந்தது சென்னை. இதே சென்னையிலேதான் சுவாமி சிவானந்தரும் துறவு பூண்டார். தமிழ் மகனை குப்புசாமி இமயமகானுகிய சிவானந்தரானூர். பத்தமடையில் பிறந்து, எட்டையாபுரத்தில் பயின்று, திருச்சியில் கற்று, தஞ்சையில் வைத்தியம் படித்து, மலயாவில் டாக்டராகி, மனைவாழ்வு புளித்து, மனம் வெறுத்து, சென்னைக்கு வந்து, பட்டினத்தார் போலத் துறந்து, இமாலயத்தில் தவம் புரிந்து, திவ்விய ஜீவன சங்கம் நாட்டி உலகெங்கும் யோகவேதாந்தக் கதிர் பரப்புகிருர் சிவானந்தவள்ளல். அவருக்கும் எனக்கும் நீண்ட காலத் தொடர்புண்டு; உலக நாடுகளிலெல்லாம் அவரது பெயரும் புகழும் பரவியுள்ளன. இது தமிழருக்குத் தனிச்சிறப்பாகும்; தமிழகத் தலைநகரமான சென்னை சிவானந்தரின் திவ்வியஜீவன இயக்கத்திற்கு முழு ஆதரவும் தருதல் இயல்பாமே. சிவானந்தர் அன்பும் கருணையுங் கொண்ட அறிவுக் கடல். அப்பைய தீட்சிதரின் சித்தாந்தமும், ஆதிசங்கரரின் வேதாந்தமும் இணைந்த யோக வேதாந்தச் சிங்கம் சிவானந்தர். அவரது அருள் வாக்குகள் இமாலயத்திலிருந்து கங்காப்பிரவாகமாகப் பொழிந்தோடுகின்றன.

3.

யோக வேதாந்தம்—இதுவே இன்றுலகிற்கு அமுத சஞ்சீவியாகும். இன்றுலகம் அச்சத்தில் துடிக்கிறது; அணுகுண்டு அச்சத்துடன் அஷ்டக் கிரக பயமும் மனி

தரை வாட்டுகிறது. போர் மேகம் குமுறுகிறது. யூரேனிய குண்டும், நீரச குண்டும், கோபால். குண்டும், காஸ்மிக் கதிரும், தாவு குண்டும், கிருமி குண்டும் படபடக்கின்றன; வல்லரசுகளின் ஆத்திரம் கொந்தளிக்கிறது. பெர்லினே, தைவானே, காங்கோவோ, சீனமோ—எங்கே முதல் குண்டு பாயுமோ தெரியாது! இங்கே பஞ்சமுந்துயரும் கவலையும் கண்ணீரும் பெருகி வருகின்றன. இருப்பதா, போவதா என்ற நிலைவந்திருக்கிறது. இந்தச் சமயத்தில் நமக்கு வழி காட்டுவது பாரத சக்திக் கதிர்களான ஆத்மஞானிகளேயாம். விஞ்ஞானம் கண்ணுக்கு ஒளியை, காதுக்கு ஓசையைத் தந்தது; வேகமான பொறிகளைத் தந்தது. டிரான்ஸிஸ்டர் மூலம் வானொலியைக் கேட்கிறோம்; விமானத்தில் பறக்கிறோம்; ராக்கெட்ஸ்பட்நிக்கில் சந்திரனை எட்டப் பார்க்கிறோம். இதற்கெல்லாம் கோடிகோடியாகப் பணத்தைக் கொட்டுகிறார்கள். ஆனல் மனத்தில் அமைதியுண்டா? வாழ்வில் நிம்மதியுண்டா? அச்சம் ஒழிந்ததா? அன்பு வளர்ந்ததா? அறிவு மலர்ந்ததா? அருள் பழுத்ததா? இல்லை. முன்னே வாளாலும் வில்லாலும் போர் புரிந்த மனிதர் துப்பாக்கி, பீரங்கி V 2. எல்லாம் போய் அணு—நீரச குண்டிலும் தாவு குண்டிலும் உலகை அழிக்க முற்பட்டிருக்கின்றனர். அணுப்போருடன் அஷ்டக் கிரகமும் சேர்ந்தால் என்னவாமோ என்று நம்மவர் இங்கே பயந்து ஹரே ராம் போடுகின்றனர், வேள்வித்தியில் நெய்யைக் கொட்டுகின்றனர்.

4

ஆனல் அறிவாளிக்கு அச்சமில்லை; ஆண்டவன் அருளை நம்பினவனுக்கு ஆபத்தில்லை. அணுவும், கிரகமும் சடப் பொருள்களே; ஆத்மா சித்து; அதுவே நாம். எலெக்ட்ரனும்புரோடனும் நியூட்ரனும், யுரேனியமும், ஐட்ரஜனும், ஈலியமும் உயிரற்ற பௌதிகப் பொருள்கள். நாம் வியக்கும் விஞ்ஞான அற்புதங்களெல்லாம் பஞ்சபூத விளக்கமேயாகும்.

பஞ்ச பூதத்திற்குமேல் எத்தனையோ தத்துவங்கள் நமக்குள் உள்ளன; அவற்றிற்கு மேல் சுத்த சக்தி பரமாத்மன் உள்ளான். அவனை உள்ளே உணர்ந்தவருக்குத்தத்துவபந்தம் இல்லை. விஞ்ஞானவுலகம் பஞ்ச பூத விளக்கமே; பஞ்சபூதமில்லாவிட்டால் விமானம் பறக்குமா? ரேடியோ பாடுமா? மின்சாரம் மினுக்குமா? அணுகுண்டு வெடிக்குமா? ஐசிபீஎம் தாவுமா? அணுகுண்டர் உயிர்ப்பரா? பஞ்சபூதத்திற்குமேல் தன் மாத்திரை, கர்மேந்திரியம், ஞானேந்திரியம் அந்தக் கரணங்கள் ஆகிய ஆத்மதத்துவம் உள்ளது; அதற்கு மேல் காலம், கலை, நியதி, வித்தை; ராகம், புருஷன் மாயை ஆகிய வித்தியா தத்துவம் உள்ளது; அதற்குமேல் சுத்த வித்தை, ஈச்வரம், சதாக்கியம், சக்தி சிவம் ஆகிய சிவ தத்துவம் உள்ளது. அதற்கு மேல் நாதவிந்து கலாதீதமான, தத்துவாதீனமான சுத்த சிவம், சுத்த சக்தி மயமாக விளங்கும். சுத்த ஜீவன் சுத்த சக்தி சிவமாவதுதான் யோகவேதாந்தம். யோகம், ஆகமக்கலை; வேதாந்தம்வேதச்சிகரம்; சரிமை கிரியை, யோகம், ஞானம் ஆகிய நான்கும் ஆகம யோகசாதனங்கள்; இயம நியம ஆசனப்பிராணயாமங்கள் புறச் சாதானம்; பிரத்தியாகாரம் தாரணை, தியானம்; சமாதி ஆகிய நான்கும் அகச்சாதனங்கள். சமம், தமம், திதிட்சை, உபரதி, சிரத்தை, சமாதானம், நித்திய நித்திய விவேக விசாரம், இகபரசுக விரக்தி முமுட்சுத்வம் முதலியன வேதாந்தசாதனங்களாகும். எல்லாச் சாதனங்களும் அந்தரங்க சுத்தி, ஆத்ம சுதந்தரம், சர்வாத்ம சமத்துவம் ஆகிய மூன்றில் அடங்கும். இம்மூன்றையும் அடைந்தவனே யோக வேதாந்தியாவான். அவன் தன்னுள் தானுயிருப்பான்; வந்ததையும் போனதையும் வாதனைப் பட்டெண்ணுது, சிந்தை அலையாதிருப்பான். உள்ளத்தில் உள்ள பொருளை உணர்ந்து அதுமயமாயிருப்பான் உலகத்தில் அவன் அடையத்தக்கதுஒன்றுமேயில்லை. உலகை அவன் அஞ்சமாட்டான்; ஆத்மரதி, ஆத்மதிருப்தி ஆத்ம சந்துஷ்டியுள்ள யோகபுங்கவனுக்கு உலகின் சுகதுக்க பந்த தொந்த விகாரங்களும் விவகாரங்களும் இல்லை. அவனுக்கு இந்தவுலகில் இருந்தாலும் சந்திரமண்டலம் போனாலும் ஒன்றுதான். உலகம் ஆனாலும் ஒன்றுதான், அழிந்தாலும் ஒன்றுதான்

பஞ்ச பூதங்களால் அழியாத ஆத்மாவில் நிலைகொண்டு, அதுவேதான் என்றிருக்கும் ஞானி உலகை முக்குண நாடக அலைகளாகக் காண்கிறான். காலத்தூசியாகக் கருதுகிறான் எண்ணுக்கடங்காத நட்சத்திரங்கள் விண்ணில் மின்னுகின்றன. பாருங்கள்; அத்தனையும் சூரியக் கூட்டம் அற்வறைச் சுற்றி எத்தனையோ கோடிக் கோடி கிரகங்கள் உலாவும். அவற்றுள் ஒன்று இந்த உலகம், ஒருவருஷம் சூரியன் உதிக்காவிட்டால், இரண்டு நாள் காற்றடிக்காவிட்டால், இரண்டுவருஷம் மழை பெய்யா விட்டால் உலகம் வறண்டு உருண்டுபோம். உயிர்கள் இறந்து போம். இந்தச் சடவுலகத்தூசியில் ஒட்டிக் கொண்டிருக்கும் 84 கோடி ஜீவராசிகளில் மனித இனம் ஒன்று. உயிர்க்கணம் மரமாகி, புழுவாகி, பூச்சியாகி, பறவையாகி, விலங்காகி, மனிதனுக வளர்ந் திருக்கிறது. மனிதன் மனக்கட்டு மானங்களில் மயங்கி குணதொந்தவிகாரப் புயலில் தவிக்கிறான். இன்பம் வந்தபோது எக்களிக்கிறான்; துன்பம் வந்தபோது 'கடவுளுக்குக் கண்ணில்லையா' என்கிறான். கடவுளுக்கும் சுகதுக்கத்திற்கும் சம்பந்தமேயில்லை. பகவான் கீதையில் (நாதத்தே) மாந்தரின் பாப புண்ணியங்கள் எனக்குச் சம்பந்தமில்லை. அஞ்ஞானத்தால் அவை வருகின்றன; மனிதன் வருந்துவது மடத்தனத்தால் என்கிறார்.

மடமைக்கு மருந்து; கடமை கடமைக் வழி உரிமை; உரிமையை ஊக்குவது ஒருமை. எனது, யான், எனக்கு என்ற முக்கோணச் சிறையில் மனம் கைதியாகி ராஜஸதாமஸ குணங்களினால் வரும் காமம், குரோதம், லோபம், மோகம், மதம், மாத்சர்யம் ஆகிய ஆறு பகைவர் தொல்லையிற் சிக்கி அல்லற்படுகிறது. ஆசையாணவப் பேய் பிடித்தலையும் மனத்திமிருக்கு அமைதி வராது. ஆயிரம் சமாதான மகா நாடுகள் கூடினாலும் பயனில்லை; ஆள் திருந்த வேண்டும். அவன் சந்திர மண்டலத்தில் கொடி போட்டாலும் அதே அக்கப்போர் தான்; செவ்வாய் மண்டலத்திற்குப் போனாலும் அதே அணுகுண்டு உலைதான் வைப்பான். உள்ளந் திருந்தினாலொழிய உலகம் திருந்தாது. மனந்திருந்தினாலொழிய இனந் திருந்தாது 'எனது, யான், எனக்கு' என்ற இறுமாப்புத்தான் நெப்போலியன், இட்லர், முஸலோனி. அதுதான் இப்போது அணுவெறிப் போரில் இறங்கும் வல்லரசாளர். அதுதான் பசும் உலகை இரத்தக்களமாக்குவது. விஞ்ஞான மனிதன் எதற்காகக் கதிரியக்கக் கொலையிற் புகுந்தான்; எதற்காக மதிமண்டலத்திற்குத் தாவுகிறான்—எனது, யான், எனக்கு என்ற ஆதிக்கம் செலுத்தத்தான். எனது, யான், எனக்கு என்ற அசுரமாயமே ராவணன், கீசகன், கம்சன், துரியோதனன், இட்லர், முஸலோனி—இந்த அபிமான அரசியல் அரக்கனை ஒழித்தாலே போர் நிற்கும். இந்த அரக்கனை அணுகுண்டு ஒழிக்க முடியாது. அணுகுண்டில் மடிந்த நகரம் மீண்டும் கிளம்பி தாவுகுண்டால் போராடுகிறது. ஒன்று போனால் இன்னொன்று கிளம்புகிறது. போருக்குப் போர் கொடுமை அதிகரிக்கிறது. உலகில் நாம் காணும் அன்பிற்குப்பின் ஆசாபாசங்கள் ஊளையிடுகின்றன. இன்று நேசர் நாளை துவேஷர், இன்று அன்பர் நாளை வம்பர்; இன்று அடியார் நாளை கொடியார்—இன்று போற்றுவார், நாளைத் தூற்றுவார்—இதை எங்கும் காண்கிறோம். நாம் ஊரில் காணும் அக்கப் போர்களே அரசியல் உலகிலும் இரத்தப்போர்களாகக் கிளம்புகின்றது. பாருங்கள் தேர்தல் சூறுவளியை! நாம் அப்படிச் செய்வோம் இப்படிச் செய்வோம்; எமக்கே ஒட்டு என்று கட்சிகள் மைக் வைத்து அலறுகின்றன. மனவெறி, இனவெறி சினவெறியாகிச் சீறுகிறது. மேடைப்போர் குண்டுப் போராகிறது. ஆயிரம் அமைதி மகாநாடு கூடினாலும் பயனில்லை; அகம் அடங்கினால் புறம் அடங்கும். எத்தனையோ மகாநாடுகளை நாமும் பார்த்திருக்கிறோம். பேச்சு, விருந்து, தீர்மானம். காலம் போச்சு—அமைதி மகாநாடு நடந்த நகரங்கள் மறு ஆண்டே இரத்தக் கொலை நகரங்கள் ஆயின. வல்லரசுகள் போட்டி போட்டு அணுக் கதிர்களை ஏவுகின்றன. இரண்டு பக்கமும் பயந்தான்; அணுப்போர் வென்றாலும் அழிவுதான். அணுக்கதிர் ஊரை அழிக்கலாம், உடலை அழிக்கலாம்; உள்ளத்தை அழிக்க முடியாது. உயிரை அழிக்க முடியாது. உயிருக்குயிரான பரமாத்மவஸ்துவை அணுவேனும் அணுசக்தி அணுகமுடியாது. அந்தப் பரமாத்ம

சக்தியைச் சரண்புகுந்தவனுக்கே அச்சமில்லை; அழிவில்லை; சாவில்லை. நான் ஆத்மா என்றறிந்த யோகயுக்தனுக்கு உலகின் துன்பச் சுழல் ஏது? அஷ்டக்கிரகங்களான ஜடக் கூட்டம் அவனை என்ன செய்ய முடியும்?

கோடி கோடியாகப் பணம் கொட்டி அணுகுண்டு செய்யும் கொடுமை, அதற்குப் பதிலாகக் கோடி கோடியாக ராம நாமத்தை ஜபித்தால் ஆத்ம சக்திக்கனல் பிறக்கும். ஆத்ம சக்தியின் முன் அணு சக்தி தூசி மாத்திரம். அணுகுண்டைவிட ஆத்மா ராமஜபம் சக்தி பெற்றது. இந்த யுகத்திற்குச் சிறந்த சாதனம் ஜப சாதனமே. அகண்ட ஜபத்தால், அகண்ட நாமசங்கீர்த்தனத்தால் இயற்கையாக மனவெறிகள் அடங்கும், அரிஷ்டவர்க்கம் அடங்கும். மனத்தில் அமைதி வரும்; அகம் பாவம் போகும். ஜபசாதனம் தீவிரப்பட்டால் தியானம் இயல்பாகும். தியானத்தால் தன்னை அறியலாம். தன்னறிவால் தலைவனை அறியலாம்; அவனருள் கூடினுல் ஆனந்தமாகும். சூடத்தில் தீப்பற்றியதும் சுடரில் சூடம் ஒன்ருகி அதன் மலங்களெல்லாம் புகைந்து போகின்றன. டிரான்ஸிஸ்டருக்கு டயனமோ போன்றது தெய்வபக்தி; அது கூடினுல் அன்பு என்ற சுவிட்சைப் போட்டதும் ஆனந்த கானம் கேட்கும். ஒரே மின்சாரம் விளக்காகவும், காற்ருகவும், கனலாகவும், இசையாகவும், சூடாகவும், குளிராகவும் விளங்குகிறது; ஒரே தெய்வசக்திதான் பலவாக உலகில் விளையாடுகிறது. துறைகள் பல, கடல் ஒன்று; மரங்கள் பல, தோட்டம் ஒன்று; உடல்கள் பல, உயிர் ஒன்று; உலகு பல, வான் ஒன்று. ஒரே வானக் குடைக் கீழ், ஒரே உலகில் ஒரே மனிதசமுதாயமாக ஒரே அன்புப் பொதுவில் எல்லோரும் வாழ்க! இந்த ஒருமை வாழ்வை ஊக்குவதே யோகம்; இந்த ஒருமையில் வாழ்வதே வேதாந்தம். யோக வேதாந்த தீரர் முன் வருக! அந்தக்கரண சுத்தியுடன் வருக! அகண்ட ராம ஜபத்துடன் வருக; தினம் காலை, மாலை, அரைமணி நேரம் ஜபம், தியான சாதனங்களைச் செய்வோம். கீதை வழியாய் வாழ்வோம்!

ஆத்மாயானென்றறிவதுவே
அறிவிற் கறிவாம் அறிவாகும்
ஆத்மா உண்மை என்பதுவே
யானும் உண்மை என்பதுவாம்
ஆத்மக் காதல் வளர்ப்பதுவே
அன்பை வளர்க்கும் அருளாகும்
ஆத்மா யானென் றிருப்பதுவே
ஆனந்தத்தின் விடாமே.

ஓம் சுத்த சக்தி

இறைவனின் திரு அவதாரம்!

(கி. வானமாமலை)

இவ்வுலகத்தையும் ஏனைய உலகங்களையும் படைத்துக் காத்து வரும் பெரும் சக்தியை இறைவன் என்கிறோம். அவ்விறைவன் தான் படைத்துள்ள சர்வ ஜீவராசிகளிலும் உள்ளுறைந்து நிற்கிறான். அன்பே உருவாக அமையும் இறைவன் அனைவரையும் இன்ப நிலைக்கு அழைத்து வர சதா முயற்சித்துக்கொண்டும் இருக்கிறான். அதற்காக, அவ்வப்பொழுது மக்கள் பெரும் அளவில் தவறான வழிச் சென்று அதர்மத்தில் செல்கிற போதெல்லாம், மனித உருக்கொண்டு இப்பூவுலகில் தோன்றி மக்களுக்கு நல்வழி காட்டுவதாகக் கீதையில் தெரிவிக்கப்படுகிறது.

இதுவரை எத்தனையோ அவதாரங்கள் இவ்வுலகில் தோன்றியுள்ளன. அதிலும் நம் பாரத நாட்டில் தோன்றியுள்ள அவதாரங்கள் எண்ணிறந்தவை. அவை அந்தந்தக் காலங்களில் மக்களுக்கு வேண்டிய நல்வழியைக் காட்டியுள்ளன.

2500 வருடங்கள் முன்னால் மக்கள் தர்மத்தின் பெயரால் அறத்திற்கு மாறான பெரும் பாதகங்கள் செய்யத் தலைப்பட்ட பொழுது இறைவன் புத்தராகத் தோன்றி அன்பு வழியை மக்களுக்குப் போதித்தார்! நல்லொழுக்கத்தைக் கடைப்பிடித்து, அன்பு வழியில் நிற்பதே சிறந்த தர்மம் என்றும், மற்றெல்லாம் வெளிவேஷம் என்பதையும் வற்புறுத்திக் கூறினார். சற்றேனும் பற்றின்றிச் சதா ஈசுவரத் தியானத்தில் நிற்பவனே அந்தணர் என்பதை வலியுறுத்தினார். அன்பு நெறி உலகெங்கும் பரவத் தொடங்கியது.

ஆனால் அது தோன்றிய இந்தியாவில் சிறிது காலத்திற்குப் பின் சமயத்தின் பெயரால் பல அழிமதிகள் தோன்றலாயின. அப்பொழுது மீண்டும் இறைவன் தமிழ்நாட்டில் 2000 வருடங்கள் முன்னர் திருவள்ளுவராகத் திருஅவதாரம் செய்தார். "மனத்துக் கண் மாசிலன் ஆதல் அறம்" என்பதையும், "கொல்லான் புலான் மறுத்தானை எல்லா உயிரும் கை கூப்பித் தொழும்' என்றும், "அவிசொரிந்து ஆயிரம் வேட்டலின் ஒன்றன் உயிர் செகுத்து உண்ணாமை நன்று" என்றும் அறத்தின் சிரிய பெருமையைத் தெளிவாகத் தமது உயிர் நூலாம் திருக்குறள் மூலம் தெரிவிக்கலானார். தர்மத்தை இன்னதெனத் தெளிவாகத் திட்டவட்டமாகத் திருவள்ளுவர் தெரிவித்துள்ளார். இதன் காரணமாகச் சீரழிவுகள் சற்றே குறைந்து சமயம் சிறந்தோங்கினது.

மீண்டும் அதர்மம் தலைதூக்கத் தொடங்கினது. அப்பொழுது ஸ்ரீ சங்கரராக இறைவன் தோன்றி இறைவனின் அத்துவைத நிலையை எடுத்துக் கூறலானார். எள்ளுக்குள் எண்ணெய் போன்று இரண்டறக் கலந்திருக்கும் ஈசுவரனின்

தன்மையை அனைவரும் உணர்வதற்கான பல்வேறு வழிகளை வகுத்துக் கொடுத்தார்.

திரும்பவும் நம் நாட்டில் மதச்சண்டைகளும் சாதிப் பூசல்களும் மிகத் தொடங்கின. தம்தம் மதமே உயர்ந்தது என்ற திமிர்வாதம் தலைதூக்கத் தொடங்கினது. அந்நியர்களின் ஆக்கிரமிப்பின் காரணமாக வேறு மதங்கள் நம் நாட்டில் புகுந்ததன் விளைவாக, ஏற்பட்ட இந்தக் குழப்ப நிலையைத் தெளிவுபடுத்த எண்ணி எம் பெருமான் வங்காளத்திலே ஸ்ரீ ராமகிருஷ்ண பரமஹம்சராகத் தோன்றிச் சமய ஒற்றுமையைப் போதிக்கலானார். எல்லா மதங்களும் பெருமை வாய்ந்தவை என்றும் அனைத்தும் ஆண்டவனை அடையும் பல்வேறு மார்க்கங்கள் என்றும், எல்லா மதங்களுக்கும் அடிப்படையான வேதாந்தப் பாதையை மக்கள் பின்பற்ற வேண்டும் என்றும் பரமஹம்சர் பகர்ந்தருளினார். அவரது உயர் செய்திகளை உலகமறியச் செய்ய மற்றோர் அவதார புருடராகத் தோன்றிய ஸ்ரீ விவேகானந்தர் செய்துள்ள பெரும் தொண்டு நாம் அறிந்ததே.

இவ்வரிய அவதாரங்கள் தோன்றித் தோன்றி அவ்வப்பொழுது வழிகாட்டி வந்தும் பாசி மூடின குளம் போன்று மக்களை அறியாமை மீண்டும் மூடிக் கொள்ளத் தலைப்பட்டுள்ளது. சமயத்தின் பெயரால் பித்தலாட்டங்கள் அதிகமாகத் தொடங்கியுள்ளது. வெளிவேடமே உண்மை மதம் என்ற நிலையில் உலகம் செல்லத் தொடங்கிவிட்டது. எவ்வளவு பாபத் தொழில்களைச் செய்தாலும் 'இறைவனின் பெயரை ஒருதரம் சொன்னால் போதும், பாபங்கள் தீர்ந்துவிடும்' என்ற மூடநம்பிக்கை புகுந்துவிட்டது. இறைவனின் பெயரைச் சொல்லிக்கொண்டே மகா பாதகங்கள் பல செய்யும்பான்மை பெருவாரியாக ஏற்படத் தொடங்கிவிட்டது. போலிச் சமயவாதிகளின்பின் பெருவாரியாக மக்கள் சென்று ஏமாந்ததன் விளைவாக சிறிது சிறிதாக நாஸ்திகம் தலைதூக்கத் தொடங்கிவிட்டது. இந்த நிலையில் கருணாமூர்த்தியான கடவுள் ஜீவர்கள்பால் இரக்கம் கொண்டு நல்வழி காட்டவேண்டி மனித உருவில் மீண்டும் அவதாரம் செய்துள்ளார். அவ்வரிய அவதாரமே "இமயஜோதி" ஸ்ரீ சுவாமி சிவானந்தர் அவர்கள்.

தர்மம் இன்னதுதான் என்பதை நாலே வார்த்தைகளில் ஸ்ரீ சுவாமி சிவானந்தர் தெளிவுபடுத்தி விட்டார்கள். 'சேவை-அன்பு-தியானம்-தெளிவு' என்ற நான்கு பதங்கள் நம் மறை நூல்களில் அடங்கியுள்ள கருத்துக்களை எல்லாம் சிறப்புற விளக்குகின்றன.

உலகத்திலுள்ள உயிர்களெல்லாம் இறைவனின் சொரூபம் என்றெண்ணி அவற்றுக்குத் தன்னலமற்ற தொண்டு செய்வதன் மூலமாக அன்பைப் பெருக்கி நின்றால் தியான நிலையை அடைந்து இறைநிலையைப் பெறலாம் என்று சுருக்கமாக தெரிவித்துள்ளார். இந்தக் கருத்தை விளக்கமாக அனைவரும் அறிவதற்காக 300-க்கும் மேற்பட்ட பெரும் நூல்களையும் அவர் அருளியிருக்கிறார். இன்றைய மனிதன் இன்பத்தை அடைவதற்குளவை எல்லாம் தேவையோ அவை அனைத்தும் ஸ்ரீ சுவாமிகளின் நூல்களிலே அமைந்துள்ளன. சின்னம் சிறு குழந்தை முதல் முதுகிழவன் வரை வாழ்வில் சிறப்புற்றுத் திகழ்வதற்குரிய நடைமுறை வழிகள் அங்கு தெரிவிக்கப்பட்டுள்ளன. அத்துடன் நிற்காது தாமே அறத்தின் உருவாக அமைந்து, அன்பின் தோற்றமாக நின்று, மக்கள் பின்பற்றவேண்டிய உதாரண புருடராகவும் விளங்கி வருகிற குருதேவர் ஸ்ரீ சுவாமி சிவானந்தர் புரியும் அற்புதங்களுக்கு அளவே கிடையாது.

குருதேவருடைய தொடர்பில் உலகில் லட்சக்கணக்கென்ன, கோடிக்கணக்கானவர்கள் வாழ்க்கையில் சிறப்புற்றுத் திகழ்கின்றனர். குருதேவரின் நூல்களே அன்பர்களோடு பேசுகின்றன! அனைவரையும் நல்வழிப்படுத்த விழைகின்றன!! நூல்களின் மூலம் குருதேவர் உலகமக்களுடன் தொடர்பு கொண்டு எல்லோரையும் அறப்பாதையில் செலுத்தி வருகிறார் என்றால் மிகையாகாது.

மரணப்படுக்கையில் கிடந்தவர்கள் எண்ணற்றவர் குருதேவர் கிருபையால்

உயிர் பெற்றெழுந்துள்ளனர்! தற்கொலை செய்துகொள்ளப் போனவர்கள் காப்பாற்றப்பட்டுள்ளனர்! ஒழுக்கத்தில் இழிந்தவர்கள் கைதூக்கிவிடப்பட்டுள்ளனர்! வழுக்கி விழுந்தவர்கள் வாழ்க்கையில் முதலிடம் பெற்றுள்ளனர்! பிணியால் பீடிக்கப்பட்டவர்கள் நோய் நீங்கி நலம் பெற்றுள்ளனர்! தீய தொடர்பினுல் நலிந்தவர்கள் நலம் பெற்றுச் சிறப்பெய்தியுள்ளனர்! இன்னும் எண்ணற்ற வகையில் குருதேவருடைய தொடர்பினுல் இன்பம் எய்தியுள்ளோரின் தொகையைக் கணக்கிடமுடியாது. இங்ஙனம் நலம் பெற்றவர்கள் நாடு, மொழி, ஜாதி, மதம், நிறம் ஆகிய வேற்றுமையின்றி உலகின் எல்லாப் பகுதிகளிலும் உள்ளனர் என்பதோடு அத்தகையவர்களின் தொகை பெருகியும் வருகிறது என்ருல் குருதேவரின் அவதார மகிமையைச் சொல்லவும் போமோ!

"அவதார புருஷரால் ஆகாத காரியம் ஒன்றுமே கிடையாது. ஜீவனையும் ஆத்மனையும் குறித்த சூக்ஷ்மமான பிரச்னைகளையெல்லாம் அவர் வெகு சுலபமாகத் தீர்த்துவிடுகிருர். அவருடைய போதனைகளை ஒரு சிறு குழந்தைகூடத் தெரிந்து கொள்ளும். அவர், கற்பகோடி காலங்களாகச் சேர்ந்துள்ள அஞ்ஞானத்தை அகற்றும் ஒளியையுடைய திவ்விய ஞான சூரியர் ஆவார்" என்று ஸ்ரீ இராம கிருஷ்ண பரமஹம்சர் கூறியுள்ளார்.

இன்று சிறு குழந்தைகள் லட்சக் கணக்கில் குருதேவருடைய நூல்களைப் படித்துப் பொருள் தெரிந்து புகழ்பெற்று வருவதிலிருந்தே உண்மை புலனுகிறது. வேதாந்த விஷயங்களை இவ்வளவு தெளிவாகச் சொல்லி மக்களைப் பெருமளவில் நல்வழிப்படுத்திய பெரியார் இதுவரையிலும் யாருமே தோன்றியதில்லை என்றே கூறவேண்டும். குருதேவரின் நூல்கள் மொழிபெயர்க்கப்படாத மொழியே இவ்வுலகில் கிடையாதென்ருல் வேறு என்ன சான்று வேண்டும் அவர் அவதாரம் என்பதற்கு!

இவ்வரிய அவதாரத்தைத் தமது குருவாகப் பெற்றவர்கள் பாக்கியவான்கள். எப்பொழுது? குருதேவரின் உண்மைத் தன்மையை அறிந்து நடந்தால் தான்! அவரைக் கேவலம் மனிதனைக் கருதுகின்றவர்கட்கு என்ன பலனுண்டாகும்? அவருடைய சீடன் என்று கூறிக் கொண்டு உலகை ஏமாற்றுகிறவர்களுக்கு என்ன கதி நேரும்? அவ்வரிய குருதேவருடன் பல வருடங்கள் இருந்து, நல்லுரைகளைப் பலகாலம் கேட்டு, சற்றேனும் திருந்தாது கற்பூரம் சுமக்கும் கழுதை போன்றிருப்பதனுல் பலன் யாதுண்டு? இவற்றையெல்லாம்விடப் படுமோசமாகக் குருதேவரின் கிருபையால் ஓரளவு சிறப்பெய்திய பின்னர் அவரது பெருமைக்கு இழுக்கு ஏற்படவைக்கவேண்டும் என்ற கருத்துக்கொண்டுச் சுற்றித்திரியும் அறிவிலிகள் அருநரகு அடைவரன்ருே?

"குருவானவர் மகிமை வாய்ந்த கங்கா நதிக்குச் சமமானவர். அந்நதியில் ஜனங்கள் குப்பை கூளங்களையும் அசங்கியங்களையும் எறிந்தபோதிலும் அதன் பவித்திரம் ஒருபோதும் குறைந்துவிடுவதில்லை. அதுபோல் நிந்தனைகளாலும் வசைகளாலும் சத்குரு பாதிக்கப்படுவதில்லை" என்று ராமகிருஷ்ண பரமஹம்சர் தெரிவிக்கிருர்.

"அவதார புருஷர்களை அறிந்து கொள்வது அரிதானகாரியமாகும்" எல்லையற்ற அகண்ட வஸ்து எல்லைக்குட்பட்ட கண்டத்துள் அடங்கியிருப்பதற்கு ஒப்பாகும் அவர்களது வாழ்க்கை.

"ஸ்ரீ ராமபிரானை அவதாரமென்று அப்பொழுது அவர் காலத்தில் ஏழு ரிஷிகள் மாத்திரமே தெரிந்துகொண்டிருந்தனர்" என்று கூறும் பரமஹம்சர் மேலும் தெரிவிக்கிருர்:- **"தீபம் தன்னைச் சுற்றியுள்ள பொருள்களை விளக்கிக் காட்டுமாயினும், அதனடியில் எப்போதும் இருட்டாகத் தான் இருக்கும். அதுபோல, அவதார புருஷர்களுக்கு வெகு சமீபத்தில் இருப்பவர்கள் அவரைத் தெரிந்துகொள்வதில்லை. தூரத்திலுள்ளவர்கள் அவ்வவதார புருஷருடைய ஆத்மஜோதியாலும் அசாதாரணமான சக்தியாலும் மனங் கனிந்து இன்பமுறுகின்றனர்."**

அவதார புருஷர்கள் சித்திகளைக் காண்பித்து நிற்கமாட்டார்கள். **"சித்தி**

களைக் கண்டு ஏமாறுதீர்கள்!'' என்று உலகிற்கு எச்சரிக்கை விடுக்கிறார் நம் குருதேவர்! சித்திகளைப் பிறரிடம் காட்டுவானேன்? ஏமாற்றுவதற்குத்தானே? ஆனால் இன்று சித்திகளைக் கண்டு நிற்கும் போலி பக்தர்கள் நிறைந்த நம் நாட்டில், குருதேவருடைய எச்சரிக்கையை உணர்ந்து ஏமாற்றத்தில் சிக்காது தப்பி நிற்கின்றவர்கள் பலர்.

ஈசுவராவதாரமாகத் திகழும் குருதேவர் அடிக்கமலங்களைச் சார்ந்த பின்னர் வேறு நபர்கள் பின்னால் ஓடுவானேன்? அறியாமையால்தானே!! அவரிடம் நம்பிக்கை இல்லாததால்தானே! ஆனால் நம்பிக்கை இருப்பதாகக் காட்டுவது ஏமாற்றமல்லவா?

ஆம்! அவதார புருஷர்கள் வெளித்தோற்றத்தில் சாதாரணமானவர்களாய் எல்லாருடைய பார்வைக்கும் மனுஷ்ய ரீதியை உடையவர்களாக இருப்பதால் அவர்களைத் தெரிந்துகொள்வது மிகவும் அரிது. இவ்வரிய பேறு எல்லாருக்கும் கிடைக்குமா? "ஆயிரத்தில் ஒருவருக்குக் கூடக் கிடைப்பது கஷ்டம்'' என்று கீதை தெரிவிக்க வில்லையா?

இதுவரையிலும் தோன்றியுள்ள அவதாரங்களின் சிறப்பையெல்லாம் நம் குருதேவரிடம் காணலாகும். வெவ்வேறு கோணங்களிலிருந்து பார்ப்பவர்கட்குக் குருதேவர் அவரவர்களுக்குரிய முறையில் காணப்படுகிறார். பௌத்தர்களுக்குப் புத்தராகவும், கிறிஸ்தவர்களுக்கு ஏசுநாதராகவும், இஸ்லாமியருக்கு பைகம்பராகவும், அத்துவைதிகளுக்கு ஸ்ரீ சங்கரராகவும், விசிஷ்டாத்துவைதிகளுக்கு ஸ்ரீ ராமானுஜராகவும், சைவர்களுக்குச் சிவமாகவும் தோன்றுகிறார்! எல்லா மதத்தவர்களும் அவரை ஒன்றுபோல் வழிபடுகின்றனர்! பிணக்குடைய சமயப் பிரிவினர் அத்தனை பேரும் குருதேவரைத் தம்தம் குருவாகக் கொண்டு ஒற்றுமையுடன் வணங்கி வருகின்றனர். ஆசியா, ஆப்பிரிக்கா, அமெரிக்கா, ஐரோப்பா, ஆஸ்டிரேலியா ஆகிய ஐந்து கண்டங்களின் எல்லாப் பகுதிகளிலும் குருதேவரைப் போற்றும் பக்தர்கள் எண்ணற்றவர் இருக்கின்றனர்.

ஒரே கடவுளை உலகின் பல்வேறு பகுதியிலுள்ள மக்களும் எங்ஙனம் ஒரே மாதிரியாக வழிபடுகிறார்களோ, அதே போல் நம் குருதேவரையும் உலக மக்கள் அனைவரும் ஒரே மாதிரியாகப் போற்றி வருகின்றனர். அனைவரும் தங்கள் தங்கள் வாழ்வில் பற்பல அரிய அனுபவங்களையும் பெற்றுள்ளனர் என்பதை அனுகினால் அறியக்கூடும்.

இப்பேரவதாரம், நம் தமிழ் நாட்டில் தோன்றி, '**இமய ஜோதி**'யாக, உலகெங்கும் பரந்து நிற்பதைத் தெரிந்து உயர்நிலை அடைய அனைவரும் முயலுவார்களாக!

Messages, Greetings & Goodwishes

—o—

The Divine Life Society, under the inspiring guidance of Sri Swami Sivanandaji Maharaj, has emerged as an architect of India's mission in the field of spiritualism and Yoga. Yoga is a unique achievement of the Indian sages which unveils before us the glimpses of a new life full of lasting peace and joy. Congratulating the authorities and members of this Institution, I wish the 14th All India Divine Life Conference every success.

—SRI B. RAMAKRISHNA RAO,
Governor, Uttar Pradesh.

* * * *

I am very glad to know that the 14th All India Divine Life Conference will be held in Madras from 10th to 15th January 1962.

All religions have the common aim of bringing peace and contentment to mankind. There may be differences in the method of approach or in the mode of worship. It will indeed be good if the Divine Life Conference could demonstrate to the people the basic unity of all religions and emphasise on the paramount need for everyone to lead a life of purity, love and affection. Our sages and saints have declared that man should not lose himself in the pursuit of material comforts alone, but on the other hand should keep himself constantly reminded of his spiritual background to give directions for his actions.

I send my very best wishes for the success of the conference.

SRI BISNURAM MEDHI,
Governor of Madras.

* * * *

With the materialism gaining ascendency in the present day world, the life of the individual is getting more and more unhappy. We all are keen to have peace and happiness, but the more we strive for it the farther away it gets. It reminds me of the words of Lord Krishna who said that no body asked him for happiness. Every one was after a kingdom, wealth, an offspring or the like, but there was none to seek happiness. How true this is today. Is it that we are going away from God and falling into the lap of Maya? Or, are we on the right track? It is the Conference of the type being organized under the auspices of the All India Divine Life, and inspired by the Great Atma of Shri Swami Shivanandaji, that can give an answer to this question. I hope the Conference will give light to this world, so that the people living in it may get peace and happiness. I wish it all success.

SRI SURJIT SINGH MAJITHIA,
Deputy Minister for Defence, Government of India, New Delhi.

VISIT

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I am glad to learn that the 14th All India Divine Life Conference is being held in Madras from 10th to 15th January 1962. I send my prayerful best wishes for the success of the Conference.

SRI K. C. REDDY,
Minister, Commerce & Industry, India, New Delhi.

* * * *

Referring to your letter dated December 29, 1961, the Governor has asked me to send his good wishes for the success of the 14th All India Divine Life Conference to be held at Madras from January 10 to 13, 1962.

—SRI S. D. SAWANT,
Assistant Secretary to the Governor of Maharashtra,
Raj Bhavan, Bombay.

* * * *

I am glad to learn that the 14th All India Divine Life Conference is going to be held in Madras from the 10th to the 13th January, next.

In our everyday materialistic world we require such conferences for discussing various problems connected with the spiritual side of life. Such discussions can make us remember that there is *Somebody*, who is guiding the destiny of every individual being and helping him through the difficulties and temptations of life.

I wish your conference all success.

—SRI BANKIM CHANDRA KAR,
Speaker, Legislative Assembly, West Bengal, Calcutta.

* * * *

I am glad to learn that the 14th All India Divine Life Conference is going to be held in Madras from January 10, 1962. I send you my wishes for its success. In a world ridden with materialism, all efforts that seek to infuse spiritual outlook deserve our greatest admiration and esteem.

—SRI RAM NIVAS MIRDHA,
Speaker, Legislative Assembly, Rajasthan, Jaipur.

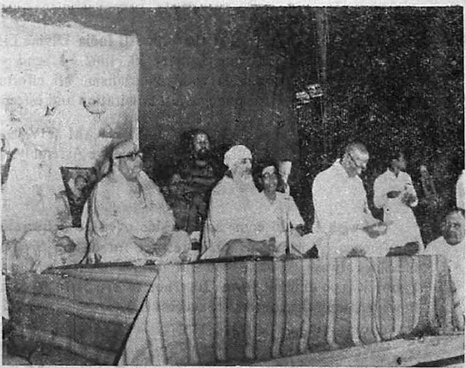
* * * *

I wish I could come and preside over the deliberations of the Divine Life Conference. I have such great respect for Swami Sivananda. I am having his blessings always. I hope you will forgive me if I am not able to come, as you know, it is so difficult for a Governor of one State to come to another State. I, however, wish the conference success.

With kindest regards,

—SRI V. V. GIRI,
Governor of Kerala, Trivandrum.

Flag hoisting and Inauguration of the conference by **Kaviyogi Shri Shuddhananda Bharathiar**



Your letter dated the 29th December, 1962 addressed to Dr. Gopala Reddi has been received here. I am directed to convey his good wishes for the success of the 14th All India Divine Life Conference scheduled to take place from the 10th to 13th of January, 1962.

—SRI A. R. KUPPUSWAMY,
Private Secretary to Minister for Works,
Housing and Supply.

* * * *

I hope that the conference will be a great success and that through this conference the Light of the Divine Life will be sent out over India and over all the world.

Please convey my warm wishes for a happy New Year to Swami Sivananda Guru Maharaj and to all the members.

—SRIMATHI RUKMANI DEVI,
Kalakshetra, Adyar, Madras.

* * * *

With Humble prayers, adoration and reverence, Myself spiritually present in communion with all. His Exalted Divinity Sivananda Mahamandaleshwar's LIGHT-LOVE LIFE-DIVINE IS VIBRANT uplifting all in one to BLISS and PEACE, OM SHANTI OM.

—VIBHUTI JYOTI SWAMI SRI NITYAANANDA,
Kavishwar, New Delhi-5, Tapas Ashram.

* * * *

This Conference will be creating a new divine atmosphere in the world.

May " Guru Bagvan " shower his blessings for the successful celebration of the functions on all these four days.

With regards, Prem.

—SRI M. S. A. JAYA RAMAN,
Chairman, Municipal Council, Rasipuram.

* * * *

We extend our heart felt blessings for the success of the conference and we hope that in the years to come, the Divine Life Society at Sivananda Ashram will extend its activities by opening several branches, in almost all parts of the world with a view to spread the path of Divine Life inculcating the principles of Divine Order amongst all the nations so that the world might soon witness a reign of peace, amity, concord and goodwill amongst all people, avoiding the use of deadly weapons against each other at least in future.

—H. H. SRI-LA-SRI SRIMATH DEIVASIGAMANI,
ARUNACHALA DESIKA PARAMACHARYA SWAMIGAL,
Koonakudi.

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GURUDEV SIVANANDA PROCLAIMS: A SPIRITUAL CONFERENCE IN THIS KALIYUGA IS TANTAMOUNT TO A HUNDRED RAJA SUYA YAGNAS OR A HUNDRED SOMA YAGNAS.

We have come to this earth to attain spiritual perfection and supreme, unalloyed bliss. The purpose of human birth is the achievement of Divine Consciousness. The goal of life is Self Realisation. Fear dominates in this era of nuclear weapons of mass destruction. Hatred rules the policies of vast sections of the so called enlightened and civilised mankind. At this juncture cultured men and women all over the world look to spiritual India for LIGHT AND KNOWLEDGE. It is our noble task to spread this light of spiritual knowledge and spiritual idealism to all corners of the Globe. It is with this aim of disseminating spiritual knowledge Gurudev has founded the Divine Life Society. These Conferences are occasions for us to take stock of our activities in the past-record our achievements of success and also failures-and resolve once again to put forth our honest and unceasing efforts towards the establishment of RAMA RAJYA. MAY GOD BLESS THE CONFERENCE WITH SUCCESS. MAY GOD BLESS ALL. OM SHANTI.

—MAJOR K. S. G. SASTRY, S.D.L.S.,
President, Divine Life Society, Bangalore-4.

* * * *

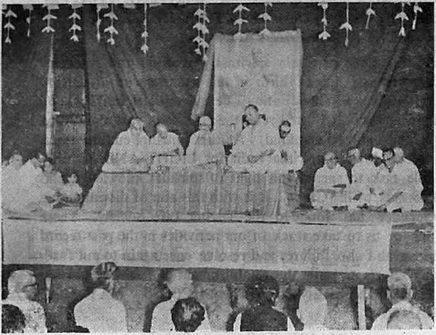
May God abundantly shower the blessings of the Divine Life on all and rid them of all the causes of troubles, viz., the desires for Chathurvarga, (Dharma, Ardha, Kama, Moksha). I sincerely wish every success for the Conference as I expect that it will propagate true motiveless devotion to supreme God Hari without which Divine Life for one would be a misnomer.

—TRIDANDI V. S. NISHKINCHANA,
Sri Gaudiya Math, Madras-14.

* * * *

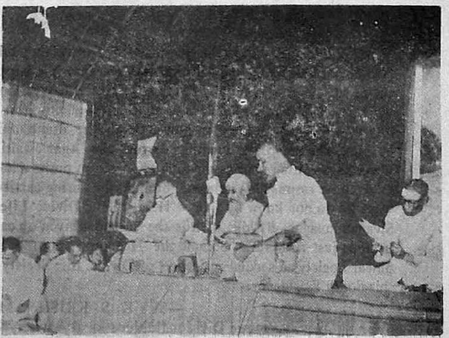
Our I.A.S. boys who go to Delhi for training take a pilgrimage to the Ashram of Swami Sivanandaji Maharaj, because the impossible is being enacted there, as a matter of daily routine. The great sage moving about with clock work regularity from one place to another, contacting on the way the huge tree, hoary with age, the tender flower plant, the dumb animals, the sick in the hospital, the devotees awaiting darsan, the Agni awaiting your arrival, or the Upasaka awaiting your permission to perform purna Ahuthi—all these and very many more responsible items of business are being carried out. Rama Rajya is what we do not know by sight. Here, in the Divine Life Society Headquarters, Sivanandanagar, Rishikesh, it is the second heaven on earth incomparable. Let us hope just as Madras became the Headquarters of Sai Samaj and of Theosophical Society, a second residence of Divine Life Society Headquarters forms in this South Presidency.

—SRI K. S. KRISHNAMURTHY,
Retired Divisional Educational Adviser, Spiritualist and
Astrologer, Madras-4.



Shri Om Narayan

Reading the Messages



I hope and wish the 14th All India Divine Life Conference a grand success. Your zeal, enthusiasm and energy and devotion for Guru Dev and his work are remarkable and success is always with you.

—SWAMI NARAYANANANDA,
Sivanandanagar, Rishikesh.

* * * *

Universal Mother Mai bless you your organisation and all its principal workers and all activities.

" Divided we descend, united we ascend ".

Mai bless you and the 14th All India Divine Life Conference.

—MAISWARUPA MAI MARKAND,
Founder of Universal Mai-ism, Santacruz, (West) Bombay.

* * * *

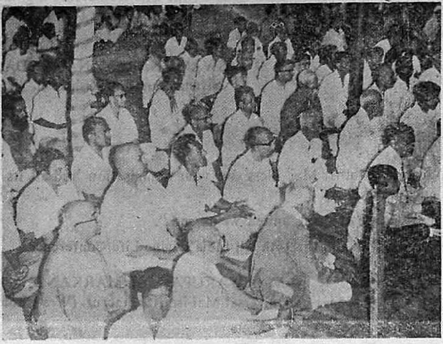
I wish all success to the 14th All India Divine Life Conference.

—SRI SWAMI PRANAVANANDAJI MAHARAJ,
Of Holy Kailas & Manas, Shyama Nivas, Almora.

* * * *

Messages wishing the conference success have also been received from :—

1. H. E. The Governor of Punjab.
2. H. E. The Governor of Orissa.
3. The Speaker, Punjab Vidhan Sabha, Chandigarh.
4. Shri Mohanlal Sukhadia, Chief Minister, Jaipur, Rajasthan.
5. Shri K. M. Munshi, Bharatiya Vidya Bhavan, Chowpathy, Bombay.
6. Rev. Father Dr. V. S. Lourdes Xavier, R. C. Search, Poondy.
7. Shri N. Neelakanta Pillai, Treasurer and Devaswom Officer, to H. H. Shri Swami Abhedananda Bharathi, Trivandrum.
8. Sri-la-sri Somasundara Sri Gnanasambanda Desika Paramachariya Swamigal, Madurai.
9. Shri G. V. Kshirsagar, Sri Sai Baba Sansthan, Shirdi.
10. Swami Sampoornananda, Lucknow.
11. Shri N. Ganapathi, Siriyapet.
12. Shri N. Chokkalingam, Chidambaram.
13. Shri A. S. Mani, Teletherapy Centre, Calcutta-19.
14. Shri S. Ganga, Jalahalli.
15. Shri S. R. Desikacharya Yogi Raj, Madras-28.



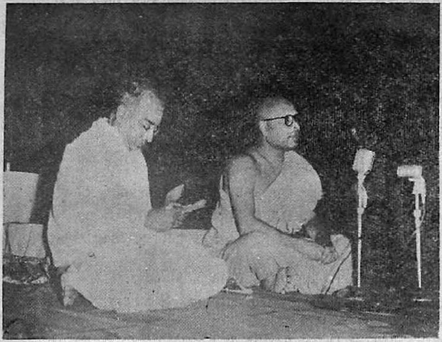
A Section of the audiance

Shri Swami Venkatesananda

Venerable Nandeeswara Thero

The following Divine Life Society Branches have expressed their best wishes for success of the conference.

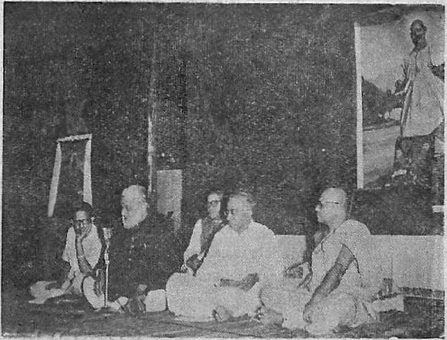
1. Sri B. Joogappa, M.A., I.A.S., Retired Collector, President, D.L.S. Branch, Anantapur.
2. Sri N. V. Ramamurti, Secretary, D.L.S. Branch, Khurda Road.
3. Sri Rao Bahadur V. K. Eradi, President, D.L.S. Branch, Kozhikode.
4. Sri M. A. Ramachandra Iyer, President, D.L.S. Branch, Jamshedpore.
5. Sri B. V. Gupta, Organiser, D.L.S. Branch, Mahabubabad.
6. Sri A. G. R Serma, President, D.L.S. Branch, Sirpur.
7. Sri M. Subrahmanyam, Secretary, D.L S. Branch, Rajahmundry.
8. Sri Ramaswamy Sastry, President, D.L.S. Branch, Kovvur.
9. Sri Keval Massand, President, D.L.S. Branch, Lodi Colony, New Delhi.
10. Sri K. L Srinivasachar, Secretary, D.L.S. Branch, Mandya.
11. Sri P. Narayanaswamy, Lakshmanarao Jagatap, Secretary, D.L.S. Branch, Mysore.
12. Sri B. R. Ubroi, Secretary, D.L.S. Branch, Itarsi.
13. Dr. R. K. Arora, Secretary, D.L.S. Branch, Jaipur, Rajasthan.
14. Sri G. Sathyanarayana, B.A., B.L., President, D.L.S. Branch, Guntur.
15. Sri G. Doraiswamy Pillai, President, D.L.S. Branch, Katuputur.
16. Sri Swami Sachidananda, President, D.L.S. Branch, Kandy.
17. Sri Swami Akhalesananda, President, D.L.S Branch, Srirangam.
18. Sri D. Raghuram, Dy. Secretary to the Govt. (Retd.) Secretary, D.L.S. Branch, Hyderabad.
19. Sri O. P. Jaidkar, D.L S. Branch Secretary, Ferozepore.
20. Sri V. V. Narasingarao, President, D.L.S Branch, Udityal.
21. Sri Sankar Sivananda Subbarao Choudary, President, D.L.S. Branch, Undrajvaram.
22. Sri Rama Bhajan Sangh, President, D.L.S. Branch, Autoor.
23. Sri P. V. Narayanaswamy Chettiar, Dy. Collector (Retd.), President, D.L.S. Branch, Tulukkapatti.
24. Sri K. Harihararaman, President, D.L.S. Branch, Erode.
25. Sri Sai Ram Swamy, D.L.S. Branch, Coimbatore.
26. Sri M. Mariappa Pillai, Secretary, D.L.S. Branch, Tiruchirapalli.
27. Sri S. B. Subrahmanya Iyer, President, D.L.S. Branch, Nedumangad.
28. Sri Ramadas, President, D.L.S. Branch, Hyderabad.
29. Sri V. L. Nagaraj, President, D.L.S. Branch, Bangalore.
30. Sri L. M. Dave, B.A., LL.B., President, D.L.S. Branch, Ahmadabad.
31. Sri V. Rajamani Iyer, President, D.L.S. Branch, Karolbagh, New Delhi
32. Sri M. Subrahmanyam, L.M.P., President, D.L.S. Branch, Madurai.
33. Sri Sivananda Narayanarao, President, D.L.S. Branch, Berhampore.



Venerable Shri Nandeeswara Thero
Director, Mahabodhi Society,
addressing the evening
session on 10 - 1 - 62.

Dr. T. M. P. Mahadevan,
Prof. of Philosophy,
University of Madras,
presided over the session.

§



Janab Abdul Wahab Bukhari,
Principal,
The New College, Royapettah,
addressing the gathering.

Guru is God

(Swami Venkatesananda)

If one of the rationalists, who dislike the idea of a Guru (a human being) being called Bhagavan or manifestation of God, would show me another path to God-realisation, I shall follow him. If they cannot, then I shall humbly submit that it is their ego that revolts against the idea of Guru Worship—the very ego that we, frail human seekers, endeavour to subdue, with the only weapon we know of, viz., Guru Worship and total self-surrender to the Guru, regarding him as God. This is what the scriptures say, too:

Gurur Brahma, Gurur Vishnuh Gurur Devo Maheshwarah :

Guruh Sakshat Para Brahma Tasmai Sri Gurave Namah

The Svethasvathara Upanishad emphatically declares, " He who has supreme devotion to God, and equal devotion to the Guru, to him the Truth will be revealed."

The spiritual path is regarded as "the razor's edge" and the Kathopanishad asks us to "arise, awake and having resorted to the feet of the Guru, attain that Knowledge of the Atman." Lord Krishna, too, asks the spiritual aspirant to serve, fall at the feet of and learn Self-knowledge from the Knowers of Truth.

Who are these Knowers of Truth or God? The Sruthi declares "Brahmavit Brahmaiva Bhavati"—the knower of Brahman becomes that Brahman. A simple anology will make this clear. A few pieces of cold, black charcoal, thrown into fire become fire, no longer cold or black, but glowing red and hot! The humanness of the human being who has "touched" God and is in union with Him is thus transformed into the Divine.

Lord Krishna commands us to resort to His Vibhutis: assuring us that they are "Mama Tejomsa Sambhavam" (born of My Light.) Guru is the bridge that links the finite with the Infinite and he is not a wise man who would refuse to step on a bridge, saying: "I only want to get to the other bank, and I shall not set my foot on the bridge." The wise one sees in the bridge a helping hand which the other bank extends in order to receive him.

The Holy Fathers say in that inspiring scripture, "Philokalia": "In the name of our God and Saviour Jesus Christ, Who said: 'I am the way, the truth and the life: no man cometh unto the father, but by me'—hear what we say and sincerely advise. First of all, choose for yourself, according to the Divine word, complete and perfect and sincere obedience. To this end, spare no effort in trying to find a teacher and guide. Cleave to him with body and spirit like a devoted son to his father and from then onwards obey all his commands implicitly, accord with him in everything, and see him not as mere man, but as Christ Himself. If the devil, the enemy of all good, suggests to you something contrary to this, flee from it as from lust or from fire, wisely admonishing yourself in opposition to the seducer, who put such thoughts into your head. Speak thus to yourself: 'It is not the guided who leads the guide, but the guide who leads the guided: it is not I but he who is my judge.'

Equally stern is the admonition of Sri Ramanuja, one of the greatest spiritual leaders of India, who says: Whoever looks upon the sacred images of God as mere stones, his own spiritual teacher as an ordinary human being, let him be considered as one fit to dwell in the infernal regions."

We are interested in actual, practical spiritual life, not in worthless theoretical wrangling and polemics which is a waste of time.

It is a pity that there should be people in these enlightened times who feel: "Lord

Jesus was a man. Rama was a man. I am also a man." It is difficult to believe that they cannot grasp the difference between themselves and the Lord- I humbly pray to them : "Read the Holy Bible. Read the Ramayana. Place yourselves in the position of the Lord. Ask yourself if you, too would have behaved in the way the Lord did." There is an ocean of difference. And if we are to regard ourselves as human beings, then it is obvious that we should regard them as God. If we cannot regard them as God, then we are no better than worms, in comparison.

There seems to be this difficulty in the mind of some: "How can God Who is Perfect and Infinite, assume the imperfect and finite human form?" Why not? Is He not omnipotent? Will you, then, limit Him to such conduct as you think proper? Again, the Infinite God is not exhausted when He incarnates Himself here. Infinity shall ever remain infinity even after infinite such manifestations.

Some would have us regard these divine beings as "messengers from God", without realising what that implies. God is not a postmaster sitting in an office in the clouds, to send messengers other than Himself. He is Cosmic Being. He is Cosmic Consciousness and Cosmic Love. When He sends a massenger, therefore, he is none other than Himself" "a chip of the same block."

That is worth remembering. God's Cosmic Love brings about the incarnation of His Light in our midst, and they we call our Gurus, Prophets and Saviours. They don human garb so that they could be approached by men. If they had unearthly personalities, then the common man would be scared away from them, thus defeating their very purpose in coming here. Lord Rama and Lord Jesus had human bodies and behaved as human beings, though they were divine beings and manifested divine qualities. A few blessed souls in their own times recognised their divinity. Others did not. They that did, did not feel that they were worshipping a living man. They knew that they were worshipping the living God. They were rewarded for their faith.

Let us not forget, therefore, that when we refer to Bhagavan Sivananda, it is not to his body that we refer but to the divinity in him. This is true of all of us: it is more so, in his case, and that makes all the difference. For, we live in body-consciousness : but he lives in body, conscious of God. In other words, we are body-mind, conscious of the exsitence of God. He is God conscious of the body. He is a man: and we are men, too. But there is just this little difference-he descended into this earth from God, and we have been struggling to ascend to this human birth, from lower orders of creation.

It is to that God in that body that we pay homage. The body is His temple. Since we have no direct spiritual access to that God, except through that Body, we are permitted by our scriputers to worship that body itself, so long as it is indwelt by manifest divinity. Therefore, the Upanishads say: "He who wants prosperity should worship the Knower of the Self." Says Swami Vivekananda : "We cannot see God, except through them. We cannot help worshipping them: and indeed they are the only ones whom we are bound to worship. Two kinds of men do not worship God as man—the human brute who has no religion and the Paramahamsa who has risen beyond all the weaknesses of humanity and has transcended the limits of his own human nature." "Fools deride Me who have assumed the human form, without knowing My real nature as the Lord of the universe," says Lord Sri Krishna in the Bhagavad Gita.

How to worship the spiritual form of the Guru? When we eat food, we are not really feeding the physical body, but the Prana (life force) that digests the food. So, we do not and cannot feed the dead body. But, then, we cannot feed the Prana except through the mouth and nose (for breathing) of the physical body. Bhagavan Sivananda represents an ideal. But, we cannot adore or worship that principle except through the body. Only, let

it not stop there—let us feel that that form houses a Spirit, and the adoration of that Spirit should take the form of living up to the ideal which Bhagavan Sivananda stands for. Bhagavan Sivananda is not limited to his body. He is in our hearts.

He is not a human being. He is an ideal. Sivananda is cosmic being. Sivananda is Love Infinite. Sivananda is absolute selflessness. Sivananda is God-consciousness. Sivananda is the Light of Self-knowledge. This Light periodically descends into the world of Man, to illumine his path. Let us cease this vain wrangling and follow the path thus illumined: our faith will be amply rewarded. It is a psychological law well recognised today that we grow into that which we meditate upon. We meditate on the form and the ideal of the Guru in order that we may grow into his likeness.

With Blessings of Sri Brahmapureeswarar

H. H. Sri Swamy Sivananda Says

Temples are the objective Symbolisation to instil faith and confidence in man about the God the unseen Power

Any effort on the part of the devotees of God in the preservation, renovation or maintenance of such temples is service of God and it is the foundation of Indian Culture.

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See the 1000 Years Old Shiva Temple

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SRI TIRUSOOLA NATHAR

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In Search of God in the Ashram of Purity and Love

(Abul Kalam, M.A.)

There comes in the life of a man, a moment when he begins to feel that life is not worth living, that there is darkness everywhere, and that suicide is the only way out of despair. It is under these very circumstances, perhaps, that God's grace finds it necessary to operate.

It was sheer grace of God that I happened to pick up 'The Divine Life' Magazine. It was the beginning of a new phase in my life, of hope and optimism. In a few minutes, I found myself an altered man.

I was only a school boy when this idea firmly occupied my heart and mind that God-realization must be the only aim of human life and the only aspiration of man. I never thought of any success in life other than spiritual attainment since then. As a boy, I made a vow to be true, to be sincere, to be obedient and faithful; and with this conviction began all the tests and trials and tortures of my life. I began to believe that the path of truth and sincerity is very much fraught with pains and sufferings, one must not try to be good unless he is very brave and very courageous. You are left unarmed in the battle-field.

Sitting on the reading room table, pensive and dejected, as usual, with my head held between my palms, I was pondering over the vanity of wordly life, over its pains, sufferings and misseries. My gaze was accidentally fixed on a not-very-attractive magazine. It was "The Divine Life" published from the Yoga-Vedanta Forest University, Rishikesh. I picked it up and was lost for some minutes in the photo on the cover. It was the photo of Swami Sivananda. I was overwhelmed, I found, at last, solace and sympathy. It was not like all other photos. It was like something for which I have no words to express. There was dignity and grace. It radiated a bliss, and, above all, there was a never-seen before Divine Smile. I turned the pages of the magazine for some minutes, and felt that I am on some firm ground now. I hurried to the post-office with a feeling which, I feel, I shall never be able to describe. I dropped a letter which was addressed to the Secretary, Divine Life Society. I waited for the reply in a prayerful mood. The reply came, nay, the grace of God dawned upon me.

The letter was not a reply from the Secretary, as I had expected, and to whom I had addressed my letter. It was Siva's letter. It was Siva's kind reply. It was from Sivananda to me. It was not like a mere reply of a letter. It was more than a holy scripture for me. Never came across such a writing in my life; never thought of anything conveying so much love and affection and mercy. Only God can address his devotees like that. I nearly fainted. I wept. After long, long years of sufferings and disappointments for no fault of yours, when you are approached with so profound love and regard, there is a risk of losing your senses under the impress of powerful emotions. The letter begins with 'Glorious Immortal Atma and ends with 'Thy own Atman.' Who can address you like that? Only Sivananda will address like that. He is God's mercy disguised in human form. I felt that Swami Sivananda had been watching me since my birth and that he knew all that I had undergone.

Siva had invited me in his letter to visit his Ashram whenever convenient, and that I shall get immense bliss, he wrote to me.

I started for the pilgrimage of the holiest of holies at Rishikesh, in the Himalayas. I reached my destination and I found it more universal than the most universal of places on earth. Here, I found the kingdom of God, rule of equality and fraternity, and love the only law of the land. Caste, creed, and sex melt into nothingness, at this place. There is no division of humanity into Hindus and Muslims. There is no category of believers and non-believers. There is the Ashram of God where God's creatures assemble together, pious and sinners, Yogins and Grihasthas, male and female, coloured and white, only to love each other. The church of Rome is the seat of Christians, the

temples of India are mostly opened for the caste Hindus. King Saud will not allow any non-Muslim to visit the holy shrines of Arabia. Lord Siva welcomes all sections of humanity from all the four corners of the world in his Ashram of love, purity and equality.

Since my adolescent age I have been visiting saints and Sufis in different parts of northern India and as I have stated, search of the Self and God-realization has ever remained my only goal of life. Other things came in its trails. My degree in Arabic learning, Muslim theology and Islamic philosophy, and, again, my University education upto M. A. Class were all so to speak, side-issues. These were road-side pebbles that I picked up in the way to the search of the Self. All the savants and saints to whom I paid my visits, and with some of them I stayed even for some years, were good men, and I have derived benefits from all of them to some extent. But, I could hardly convince myself that sectarian outlook and God-realization go side by side. Then the God so realized is sectarian, not universal, not omniscient, not omnipresent. People have divided humanity into religious sects, into caste people and untouchables, into so many man-made divisions and compartments. Even the so called religious authorities are preaching and behaving like that. They have divided God and they have divided humanity. Thank God, I have found Swami Sivananda now. In him I have found a true saint of my aspirations, a universal Guru, a worldguide philosopher. He is the confluence of all religions and all sects. He is a meeting-place of all castes and creeds. He is the Triveni of all philosophies and all 'isms.' He is all love and all affection.

I stayed at the Sivananda-Ashram for two weeks on my first visit in July last. I have visited the place twice since then. I have watched Swami Sivananda very closely. I have found in him a source of delight and bliss. He has a towering personality and, yet, very simple and very easy to approach. He is so very very amiable. He smiles like a child and his smile radiates joy and bliss. His smile is infectious and inspiring. His words are soothing healing and encouraging. He behaves with kindness, charm, and dignity. He carries a benign grace about him. After meeting Sivananda, I have developed a notion that God is child-like and motherlike too and that He is not a horrible being to be afraid of.

Each time I visited Sivananda Ashram, Swami Sivananda offered me some books written by him. He distributes his books like Prasad. I have never seen or heard of such Prasad in any Ashram. Thousands of volumes of his books, worth hundreds of thousands of rupees are distributed free of cost by Swami Sivananda every month. He distributes so many things at a time. He distributes medicine among the patients, food among the poor, and money among the needy. For the students of physical culture he conducts Yoga Classes, for the aspirants of God-realization he gives direction for meditation and Dhyana, and to the intellectual people he offers his highly inspiring books.

As an author, Swami Sivananda is unprecedented. His writings are incomparable and his style is singular. The subject of a book by Swami Sivananda is difficult to specify. Wisdom is the only subject of his writings. For information and knowledge you can read any author of any language you like, but for wisdom and insight you must read only Swami Sivananda. If you want sound health, if you want a charming personality, if you want success in your business, if you want to be a philosopher, or if you want to be an elightened man, only write a card to Swami Sivananda and ask for his books. Even one out of his thousand books is enough for your success in this life and in life hereafter. If you have no time for his big volumes only ask for a pamphlet. You will find the essence of all his writings in it. But you must remember that his books are so interesting that you will be lost in the charm of his style and you may miss the practice. 'An ounce of practice is better than a ton of theory' says Sivananda. Reading of his books makes you a philosopher, its practice helps you

to find yourself. You have to make your own choice.

Books are divided into different categories according to their subject matter. We have books on philosophy and religion, we have books on art and sciences and we have books of poetry and literature. In case of Sivananda's books this division exists no more. A book by Swami Sivananda dealing with highly philosophical matters and religious truths is equally a work of art and literature, and, at the same time, it teaches you the art and science of every-day life. Have you ever heard of any such author, of any such philosopher, of any such writing and style? You must not have heard. But, I have come across such a man. I have met him. I have spoken to him, and I have stayed with him as his guest. He offered me his books in several volumes. He bestowed upon me his blessings, and he inspired me. His name is Sivananda and he lives at Rishikesh. He is a physician, he is an author, he is the Chancellor of a University, he is a saint, he is everyman's guide, and he is the beloved of his devotees. Have you ever heard of a beloved philosopher or of a saint-physician? You may not have heard but I have met him. I shall give you his address. The name of his abode is Ananda Kutir. He dwells in AK.

Before reading Swami Sivananda, I shared a belief with others, that philosophy is a tedious reading; that books on religion are dull and monotonous and that writings of saints are only for those who shun the society and live in the forests. And now I will advise the lovers of novels, fiction, and poetry to go through Sivananda's philosophy and Sivananda's religion in his own writing. I am sure, you will give up your novels and fiction and books of poetry only to enjoy Sivananda's style. You may not be a religious man, nor you need necessarily believe in some philosophy. You may read him for the sake of, reading and for the sake of pleasure You will find, in his books, the suspense of a novel, the charm of a story-book and the rhythm and beauty of a poem. Yet it remains a book on philosophy and it describes the experiences of a saint.

I had, formerly, a belief that God-realization is a very hard task. One can hardly venture to tread this thorny path. I was told God can be attained only through austerities and penances, and that one is compelled to give up every joy and comfort of wordly life to find God. That one must be always pensive and constantly fearing. And even then, some people would say that after all these hardships one can only attain heaven and be saved from hell-fire, that God cannot be realized in this world, and that He can be realized only after death and in the heaven. But, curiously enough, Swami Sivananda says that God realisation is not a very difficult task, that every man irrespective of caste and creed can realize him, that He can be realized in this world, in this very life and that we need not wait for another life in the heaven to realize God. Swami Sivananda says that no austerities and penances are required. One need not put himself to torture. One need not go to the forest or to Badri and Kedar. God can be realized in one's own house, without giving up the comforts of wordly life. Sivananda says that all that is required in the path of Yoga is to be moderate—moderate in food and drink, moderate in action and speech. He prescribes a very simple and short-cut way to God-realization. He only says, love, give, purify, meditate, realize!.

Good God! How simple! How easy! who will miss the chance then? and lo! Swami Sivananda says that God-realization is a real play of hide and seek. How easy he has made this path which I had taken to be so frightening and so terribly testing! Dear friends! Let us not miss this golden opportunity. Let us join Siva's Ashram! Let us become his disciples and devotees! Let us take part in the play of hide and seek, and in the end, let us have personal encounter and union with the Divine. Long live Sivananda! Long live his devotees. Long live Divine Life Society.

Swami Sivananda - The World - Renowned Sage

(Dr. George Armby - Jones, Ph. D. Sussex. England.)

—o—

Swami Sivananda is one of the most notable examples of a completely integrated personality in the world today. His varied interest cover a vast field of expression, and the many facets of his spiritual, altruistic and world-service endeavours are illumined by the completely selfless love and great kindness of this noble soul. In his many works, Swami Sivananda has combined the finest aspects of Eastern and Western thoughts and ideals; he has demonstrated the complete validity of a spiritual-cum-intuitional mode cognition that is coupled with an objective practicality and a profound knowledge of global and individual problems.

The extensive tours, the writing of many books, the organising of a World Parliament of Religions—these multitudinous activities have been welded into Sivananda's life as the world-renowned Sage of Ananda Kutir. I wish to keynote, briefiy, the very real and valuable contribution that Swami Sivananda's teachings can make to Science of Psychology, particularly as we move more and more into the subjective infiuence of the New Spiritual Age. Many Yogic practices, evolved in the East, are only suitable for Eastern aspirants, but Sivananda has created a universality of approach in his Integral Yoga and has shown how the Yogic Sciences can be adapted to Western needs.

Swami Sivananda has set forth teachings on the super-conscious mind and given them a supremely practical mode of presentation. Free from all pedantry and unnecessary abstractions, these teachings have shown that the mind of each individual person can become the focal point to serve spiritual unfoldment. He has continually related his statements regarding the art-science of Self-realization to the necessary, step-by-step, stage-by-stage, practical spiritual exercises that gradually bring into sight the goal of spiritual Enlightenment. The writings of Swami Sivananda are made even more readable and attractive by rare wit and benevolent humour that bubbles forth from his pen as frequently as do the profound and lofty teachings that he offers to humanity.

Sivananda tells us that we must learn to control the Pranic currents working through the mind if we would seek to unfathom the secret of controlling the universal Prana. He has raised the science of psychology from the depths of the sub-conscious to the heights of the higher psycho-mental and spiritual realms. His achievements in synthesizing the best aspects of the Yogic Sciences have not yet been fully recognized. The psychological researches of the New Age will owe a great debt of gratitude to such indefatigable spiritual explorers as Swami Sivananda.

Swami Sivananda preaches a gospel of moderation and balance. He emphasizes the importance of the right usage of that basic energy of manifestation—the libido. The energy of sex can be transmuted to a higher level of operation, thus enabling man and woman to become true creators in the cultural, spiritual, artistic and scientific spheres.

Siva the Spiritual Emperor

(Maharshi Shuddhananda Bharati)

—o—

Sivananda has been my spiritual companion for the past thirty years. We were impersonal friends during my long Yogic Silence and we became personal friends before the sanctum of Nataraja in 1951. Siva has established his Power House in Munike Reti on the bank of the Ganges and communes with humanity through his pen. Mine is not to build Ashrams; mine is to weld hearts to the unique Beloved and set in motion the turbine wheel of spiritual regeneration. In every soul I find my soul; in every heart throbs my heart; everyone is myself and every Ashram is my abode. I find joy in serving worthy institutions more than collecting donations for mine. So I consider Sivananda's work as my own and dedicate myself to it heart and soul. I am happy to see the mission of Yoga Vedanta taking root here nourished by the sincerity of a golden heart and liberal hand.

Saints are our only solace in this world of vital egoism and Asuric desire. Limped like the Ganges of the Himalayas, sweet like the nectar of the Devas, pure like truth, lovely like the beauty of Nature, gentle like the southern breeze, humble like the fruit-bearing branch, the saint brings us the healing power of Peace and the Divine Presence.

Such a great Saint is Swami Sivananda. Swami Sivananda is grand like the Himalayas, but humble like a child, he is great like Truth but simple like love. He has nothing to hide, no esoterics. He is a servant of God and Truth. He is a saint who calls with an affectionate tone even like Jesus, "Come all who are thirsty, and partake freely of what I have. Come like free heroes, come to realise the Divine in you; come to lead a Divine Life"! Divine Life is the passion of his life and his life is a high record of it.

Swami Sivananda's inner life is a thing to be realised; but its centripetal force has attracted the world from London to New York, from the Cape Kanyakumari to Mount Kailas.

This Himalayan beacon of knowledge saw the light of the day on the banks of the Tambraparani river, sanctified by the presence of Saint Agastya. He was born in 8-9-1887 in Pattamadai. His ancestor Sri Appaya Dikshit attained the highest regency of the spiritual empire. He is held in reverence throughout India as a spiritual magnete next to Bhagvan Sankara. He was a brilliant scholar, an inspired poet, and an enlightened exponent of the ancient wisdom. He was a great devotee of Shiva.

Swami Sivananda is a veritable reincarnation of his grand sire; the difference is, the sire wrote in Sanskrit and scion writes in fertile English.

Siva's father was a Tahsildar at Ettayapuram, a Zemin centre remarkable for its scholars, poets and heroes. From the early boyhood, he was noted for his virile body and Vedantic heart. He picked up his education in the Rajah's High School. He was precocious in his studies. He had remarkable memory, sweet manners, melodious voice, stage talents. He took pleasure in devotional songs and ecstatic dances. He was brilliant in Tamil and English. He was an athelete but used his giant strength only to help others. Spontaneous love for disinterested work, large-hearted charity, forbearance, reverence for the holy, truthfulness, purity of conduct and straight-forwardness marked his remarkable personality. He had a sound mind in a sound body and consecrated both to the Divine service. He had a charming voice to sing the Divine and a robust frame to serve humanity.

After Passing Matriculation, Kuppusami (that was the name given by his parents) joined the S.P.G. College, Trichinopoly. There he distinguished himself in English and was a notable star of the college theatre. But family incidents cut short his college career and he had to choose a profession. Kuppusami joined the Medical course at Tanjore and distinguished himself as an L.M.P. He was a clever pathologist and a master of modern surgery. In 1913, destiny took him to the far off Strait Settlements where he served as a doctor in the Government hospitals.

And what a doctor he was! He cured not only the maladies that flesh is heir to, but also the mental uneasiness of his patients. He had the loving heart of a mother, the helping hand of a real friend, the highminded sacrifice of a hero and the enlightened peace of a sage. He served in Singapore and Negri; and wherever he was, his spirit was in the Divine and his heart in doing all possible good to all. He was a friend-in-need; his sympathy was proverbial. He was foreign to the crooked tricks of the money grabber. He had a magnetic personality that readily influenced those who came in contact with him.

Swami Sivananda made an attempt to fulfil his life mission. The inner Spirit urged him to go forward, free and bold. He came to India in 1922. He made a Pilgrimage to Benares, Puri, Gaya and other religious centres and renounced the world. He performed hard penance in a sequestered resort near Rishikesh which is now known as Swarga Ashram. It was the nucleus of his greater Ashram.

For ten long years he did Tapasya and perfected himself in and out, in all planes of consciousness. He is a recognised master of the Hata, Raja, Karma, Bhakti, Jnana and Kundalini Yogas and he is a true Yoga Vedanta-siddha. He lives, therefore, in the delight of cosmic consciousness having conquerred all the perversities of the wandering mind. He is a true Jivan-Mukta and acts like a sage of inner detachment. Like the wind and rain and the powers of Nature, he acts without the taint of results, without the burden of egoism.

He travelled far and wide and saw what the world was and what humanity needed for its salvation. His sympathy could not allow him to take to a dark cave and remain self. immersed and other-worldly. He started a Satya Seva Ashram at Laxman Jhula and gave medical aid to pilgrims bound to Badri Narayan. He invested his savings in the service. He was the ideal of a Karma Yogin. He ministered to the mind, as he administered healing balms to the body of his patients. He took immense pleasure in serving Sadhus and the poor. He preached the gospel of the Vedic Rishis embalmed in the Gita and the Upanishads.

In 1930 he again walked 500 miles up the Himalayas and visited Mount Kailas and Tibet. He traversed the length and breadth of our sacred Hindustan, saw many sages on the way, did Sankirtan wherever he went like Chaitanya and spread the Gospel of absolute monism with the zeal of Shankara. He came back to his Himalayan retreat and started the Divine Life Society in his Ananda Kutir. Since 1936 he poured out his soul experience even like the limpid hill-torrent roaring by his resort. None in the history of the spiritual world has done such a magnanimous literary charity both in quantity and quality like this spiritual Titan! His Ananda Kutir is a dynamic centre of true love, work and knowledge; it is a power-house of Divine Life.

Ananda Kutir is a humble, simple hermitage, a mile and a half from Rishikesh. It has slowly developed into a world-centre of light, love and divine life. A poor Dharmasala, then, that scarcely attracted the notice of the moderner, the Ananda Kutir, has developed into Swami Sivanandanagar now, with a big plot of land endowed by Maharaja of Tehri Garhwal State, in which are located a temple, a feeding home, a Bhajan Mandir, a big Hospital, a Kaivalya Guha, an assembly hall, a set of small rooms for Sadhaks, a home for occasional visitors etc. There is a Yoga Vedanta Academy spreading knowledge.

Siva has distributed far and wide many free pamphlets on all aspects of the Divine Life. He is an author of about 200 valuable books on Yoga, Knowledge, Divine Love and Sadhana. His books have been translated into many languages and they command the largest sale in the market of spiritual literature. Swami Sivananda's style is very simple and direct. He never writes to show his vocabulary. He has a fountain of practical knowledge within, and it pours out in a style of spontaneous simplicity and clarity. His words go directly to the heart of the reader and appeal to reason, intellect and practical intuition. His books are a boon to Bhakti Sadhana, service to saints, social and religious service, Asan, Pranayamam, mind-control, meditation, Nirvikalpa Samadhi - all these and many more processes of self-perfection are clearly explained without any mystery.

Swamiji is a marvel of humility. He bows down to us before we say 'Namaskar'. He is not a parasite upon the public. He keeps nothing to himself. Whatever comes to his hand is at once distributed among the vast number of his charitable works. He asks you to take to Yogic exercise and keep the physical instrument fit.

He is an adorable saint, in whom is that grand simplicity and unassuming love and ego-free consciousness that readily identifies the soul with the brother-soul and sees the ONE in the All and the All in the ONE.

Swami Sivananda is the acme of such an equal-visioned personality. The world seeks him who is fused in himself. The world is his who is not of the world.

JITAM JAGATKENA MANOHIYENA

•

Repeat the name of God with intense Bhakti. Pray to HIM like a guileless child. Open your hearts' troubles to the Indweller. He alone is the one physician for all the ills of life. He will instill in you spiritual strength and peace.

World is God. Work is worship. Service of humanity is service of God. When done in this right attitude all your acts become worship.

Swami Sivananda

Shri Jai Bharath
alias
N. C. Rajagopalacharya,
who presided over the morning
session on 11 - 1 - 62
is speaking
Sri Swami Satchidananda
of Salem
and
Shri Swami Nithyananda Saraswathi
of Rishikesh are also in the picture.

Humanism of Sivananda - a Glimpse

by

Sri K. R. K. MENON,

Former Finance Secretary, Govt. of India.

—o—

I treasure the memory of my personal contact with Swami Sivananda, the great spiritual preceptor, as a rare experience, and with warm gratitude for the great good fortune I have had in having this world-renowned figure chat with me for a few minutes on the occasion of each of my visits to the Ashram during these last six years.

I use the word "chat", though it might be thought pretentious to refer thus to a conversation with a spiritual leader of the Swamiji's eminence. But I do so deliberately as the outstanding impression that has been left on my mind every time I have come away from my visits to the Ashram is that the effortless ease with which the Swamiji "chats" with his visitors, on their own level, and on all manner of topics, is born out of that intense and practical humanitarianism which imbues his spiritual make-up.

The obvious relish and exuberance of spirit which mark his talks is a treat for any student of human psychology who is privileged to partake in them. In him there is no aloofness or distant standoffishness of the kind which one normally, and naturally, associates with the very exalted. No topic is too light for him to shed his sparkling wit on; no person is too "worldly" or "non-conformist" for him to exchange ideas with. He manages even to stand right outside the very atmosphere of the gathering in the riverside balcony where he holds his morning talks.

The "atmosphere" is, quite understandably, some-what charged with that peculiar emotional upsurge characteristic of the personal contact between a normal Hindu spiritual preceptor and his disciples, but our Swamiji has always struck me as standing right away from and outside this atmosphere. By his sheer benevolence and affability of manner he is able to make the very height of his spiritual position seem to visitors like me vastly less inaccessible than it really is.

It is as if Mount Everest bends low enough for an ardent Boy-scout to salute it, face to face, with his three up-raised fingers. I, no more than a humble scout in the vast realm in which this great leader reigns supreme, raise my folded palms to him in affection and respect.

In all humility I join the millions of devotees and admirers of the Swamiji all the world over in wishing that his 75th Birthday will be the harbinger of further Divine grace and blessings to him.

Serve selflessly. Pray to God devotedly. Meditate regularly. You will soon attain God - realisation.

Drink the sweet nector of God's Name. All your miseries will vanish in toto.

Swami Sivananda.

Message of Vairagya

(Swami Sivananda)

—o—

There is not even an iota of bliss in this world. All are illusory in this universe. All wordly things are generative of pain only and fraught with all dangers. This life is ephemeral. There is nothing so baneful as this life which is perishable in its nature. What beauty is there to be enjoyed in this body which is composed of blood and flesh and which has a tendency to rot? Even the most virulent of poison is no poison but the sensual object is truly so. The former kills only one body, whereas, the latter destroys many bodies in successive births.

Fie on this uneven life which is attended with pains, sorrows, diseases and death. You cannot find one object in this universe which is sweet and beneficial for one twinkling of the eye at least. Even the greatest of persons will, in course of time, become dust—the lowest of the low. Emperors, poets, scientists, orators and intellectual giants have come and gone.

It is very difficult to get a human birth. This precious life is meant for attaining Self-realisation. Ignorant persons, like innocent children that do taste again and again sweetmeats which give sweetness for the time being, indulge themselves in illusory, transient, sensual pleasures and are caught, again and again, in the wheel of births and deaths. They are not ashamed to repeat the same sensual act. What a miserable life they lead! How pitiable is their lot.

You are elated when you get a son, when you get married, when you get some sudden fortune or increase in salary; but you feel sorry when your wife dies, when you lose your money, when you are thrown out of employment, when you suffer from some acute pain.

Now tell me, friend, what do you really find in this illusory world—happiness or pain? Have you now understood the illusory nature of this world? This world is a mere show. The mind and the senses are deceiving you at every moment. You have mistaken pain for pleasure. There is not even an iota of happiness in this universe.

Will your son, or daughter, or friend, or relative, help you when you are about to die? Have you got one sincere unselfish friend in this world? All are selfish. There is no pure love. But that Lord, your real immortal friend and father who dwells in your heart, will never forsake you though you may forget Him. Adore Him in silence, that God of gods, that Divinity of divinities, Highest of the most high. May He bless you with His love, wisdom, power and peace!

By indiscriminate clinging to wife, children, house, wealth and property, you have forgotten all about your essential divine nature. In youth you are enveloped in ignorance; in adult age you are entangled in the meshes of women; in old age you are groaning under the burden of Samsara. When will you find time, friend, to do virtuous actions and worship God?

Sensual pleasure is momentary, deceptive, illusory, and imaginary. A grain of pleasure is mixed with a mountain of pain. Enjoyment cannot bring satisfaction of desires. On the contrary, it makes the mind more restless through intense craving. Sensual pleasure is the cause of births and deaths. It is an enemy of peace and knowledge.

Abandon these selfish struggles and schemes for amassing wealth. Do all actions with Nishkama Bhav. March directly to that wire-puller (God), who is moving these toys of fleshy human bodies, who is keeping up this big show, who is behind this pageant. In Him only you will find everlasting happiness

and perennial joy. Merge in Him by practising daily Japa and meditation.

Give up clinging to this illusory life. Take refuge in God. Develop lasting, sustained dispassion (Vairagya) or indifierence to sensual enjoyments herein and hereafter. You have had countless fathers, mothers, wives and children in the past. You came alone. You will go alone. No one will follow you save your own actions. Worship God. Realise Him. All miseries will come to an end.

O Ram! Do you not wish to attain the illimitable kingdom of eternal bliss and perennial joy? Do you not long to attain everlasting peace and immortality? Do you not desire to dwell in that sweet abode of Brahman where there is neither pain nor sorrow, neither hunger nor thirst, neither fear nor grief, neither doubt nor delusion?

Then come, my beloved Ram! Develop real, lasting Vairagya (dispassion or mental non-attachment) by looking into the defects of sensual life (Dosha Drishti) and through association with Sages, Sadhus and Sannyasins (Satsang). Serve. Love. Give. Be kind. Be good. Do good. Practise vigorous Japa and meditation and attain God-consciousness or Self-realisation (Brahma Jnana) in this very birth.

May you all possess that master-key, Vairagya, to open the realms of Brahmic bliss!

May you all attain Kaivalya or Atmaswarajya or independence! May you all dwell in the immacculate Brahmic seat of ineffable splendour and glory!

Live Wisely

Minus skin, minus dress, minus ornaments, physical beauty is nothing. Just imagine for a moment that the outter skin is removed. You will have to stand with a long stick to drive away crows and vultures. Physical beauty is superficial, illusory and fading. It is skin-deep only. Do not be deluded by external appearances. It is the jugglery of Maya. Go to the source—Atma, the Beauty of beauties, the Everlasting beauty.

If your hairs become grey, that is the first warrant from Lord Yama, the God of Death. You must get yourself ready to meet him. The wrinkles on the face and the bending of the body will remind you of the warrant. When the teeth fall and the eyesight becomes dim, you must be fully prepared to greet him. You will get three hiccups or final passing of breaths lying on the bed. When the last hiccough comes, all your possessions will be taken away by your sons and partners. One will run after the savings bank pass book, another will take hold of the cash chest, the third, your provident fund papers and insurance claims, the fourth, of the ornaments that lie on your person, and so on. Such is life on this earth-plane. Why can't you see that the money is well spent for your spiritual progress and the service of the poor and the Mahatmas? Friends! Try to attain immortality through devotion, meditation, purity, service, japa, prayer and enquiry. All troubles and miseries will come to an end.

O Nectar's sons! Enough of this mundane life. Enough of this life of passion in the earth-plane. You have spent your whole life energy and time in obtaining material wealth, power, name and fame. All your efforts have gone in vain. All your wealth is only a broken shell when compared with the inexhaustible or supreme wealth of Atman. Obtain this spiritual wealth. Give up this vain selfish struggle. You have walked too long with passionate eyes in this universe. Give up this lustful look. Meditate. Look within now and behold the marvellous Self and be free.

Atman or Brahman or Supreme Self is the hidden treasure. It is the pearl of incalculable value. It is the jewel of jewels. It is the gem of gems. It is the imperishable, inexaustible, supreme wealth which no dacoit can rob. It is Chintamani of Chintamanis that will give man whatever he wishes.

Brahman is beyond speech, time and causation. It is limitless. It is tranquil and shines with equal effulgence in all bodies. It

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cannot be a particular thing. It is Chaitanya or pure consciousness. It is Vastu. It is Sat Chit Ananda.

Knowing the nature of Brahman or Atman as such, attain freedom or perfection. Think yourself bodiless. Identify yourself with the supreme peace and eternal bliss of your all-pervading soul.

May you all lead the divine life, sharing what you have with others, singing Lord's name, rejoicing in Him alone and melting the mind in the Supreme Self !!

MESSAGE OF BRAHMACHARYA

Brahmacharya is purity in thought, word and deed. Brahmacharya includes the control of not only the sex or reproductive Indriya but also other Indriyas. This is the definition of Brahmacharya in a broad sense. Brahmacharya is of two kinds viz, physical and mental. Physical is control of body and the mental is control of evil thoughts. In mental Brahmacharya even a lustful thought will never enter the mind. Freedom from all sexual thoughts in waking as well as dreaming states is strict Brahmacharya.

The vital energy, the Veerya, which supports your life, is a great treasure for you. It is the quintessence of blood. Brahmacharya is truly a precious jewel. It is the most effective medicine or nectar which destroys diseases, decay and death. This Atma or immortal soul is verily the nature of Brahmacharya. Atma resides in Brahmacharya.

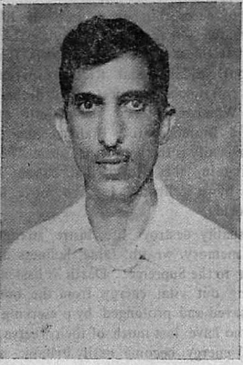
Veerya is the essence of life, thought, intelligence and consciousness. When the Veerya is once lost, it can never be recouped in your life-time by your taking any amount of Badam, nervine tonics, milk, cream, Makaradhwaja, etc. This fluid, when preserved carefully, serves as a master-key for you to open the doors of elysian bliss or the realms of God or Atma and for all sorts of higher achievements in life. By Brahmacharya alone, the Rishis of yore have conquered death and attained the immortal abode of joy and bliss.

You cannot have health and spiritual life without Brahmacharya. Brahmacharya is the keynote of success in every walk of life. Brahmacharya serves as a gateway for bliss beyond. It opens the door of Moksha (emancipation). Siddhis and Riddhis (psychic powers) roll under the feet of a Brahmacharin. Who can describe the majesty and glory of a Brahmachari? Brahmacharya or spotless chastity is the best of panaceas. There is nothing in this world that cannot be attained by a celibate. He can move the whole world.

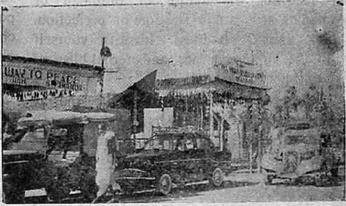
Sensuality destroys life, lustre, strength, vitality, memory, wealth, fame, holiness and devotion to the Supreme. Death is hastened by letting out vital energy from the body. Life is saved and prolonged by preserving it. Those who have lost much of their Veerya or the vital energy become easily irritable and lazy. They easily succumb to any disease. They meet with premature death.

Have you realised, my dear friends, the importance and glory of Brahmacharya? Have you recognised the true significance of Brahmacharya? How can you expect to be strong and healthy if the precious energy that is acquired through various means with great difficulty is wasted daily?

What do we find in these days? Men, women, boys and girls are drowned in the ocean of impure thoughts, lustful desires and little sensual pleasures. It is highly deplorable indeed. Many college students have personally come to me and narrated their pitiable lives of gloom and depression brought about by heavy loss of semen through unnatural means. Persons are physically, mentally and morally debilitated because of the want of Brahmacharya or because of wasting the seminal power. Such persons become easily irritable for little things. They fall a victim to various diseases and premature death. I appeal to the parents, the teachers and the professors to instruct and guide their children in Brahmacharya at the proper time and save them. Through them the country is saved. Youths are the future hope of the country. If they are inspired the whole nation is inspired and elevated.



Shri P. Subbaramiah of Venkatagiri



Front view of the Pandal.

Left to Right :

1. Shri R. Achuthan
2. ,, P. Subbaramiah
3. ,, Swami Nithyananda
4. ,, D. M. Agarwala
5. ,, Venkateswarananda
6. ,, Om Narayan
7. ,, Muthulinga Reddiar
8. ,, Lakshmidasan

It is quite possible for a man to practise celibacy albeit there are various sorts of temptations and distractions. A well disciplined life, study of Scriptures, Sat Sang, Japa, Dhyana, Sattvic diet, daily self-analysis, practice of Sadachara, and the three kinds of Tapas and such other spiritual discipline, pave a long way in the attainment of this end.

The practice of celibacy is not attended with any danger or any disease or any undesirable result, such as the various sorts of 'complex' which are wrongly attributed by the Western psychologists to it. They have no practical knowledge of the subject on hand. They have got a wrong ill-founded imagination that the ungratified sex-energy assumes the various forms of complex in disguise, such as, touch-phobia etc. It is a morbid state of mind due to excessive anger, hatred, jealousy, worry and depression brought about by various causes.

House-holders who are moderate in their sexual enjoyment, who are free from animal passion, who are desirous of progeny to keep up the line only, are also Brahmacharins. This is also Brahmacharya Vrita. As soon as a son or daughter is born, the wife becomes his mother.

Do not look at obscene pictures. Do not speak vulgar words. Do not read novels that excite passion and produce ignoble, undesirable sentiments in the mind. Shun bad company. Do not go to Cinemas. Give up onions, garlic, hot curries, chutnies and spiced dishes. Take wholesome, bland Sattvic food Transmute the sex-energy into spiritual energy (Ojas) by sublime thoughts, practice of Japa, Kirtan (singing God's Name), Vichara or Atmic enquiry, Pranayama (restraint of breath), Sirshasan, Sarvangasan, study of Gita, Upanishads and other religious books. Have Sat Sang—association with Mahatmas, Yogis and Sadhus. You will be established in Brahmacharya. There will be sublimation of sex-energy.

Glory to Brahmacharya! Glory to Brahmacharins who are veritable gods on earth! May you all attain immortality by leading a life of Brahmacharya or ideal divine life while remaining in the world!!

Upadesamritam

In the name of Tapascharya (austerities) do not spoil your health. Constant repetition of "Vairagya Dindima" of Sri Sankara, with feeling, study of "Vairagya Sataka" of Bhartrihari and "Vairagya Prakarana" of Yoga-Vasishtha, reflection on the Slokas of Gita which treat of Vairagya, and finding out the defects in the sensual life will surely intensify your Vairagya.

Spiritual growth is gradual. There is progressive evolution. You should not be in a feverish hurry to accomplish great Yogic feats or enter into Nirvikalpa Samadhi (superconscious state) in two or three monts.h You will have to ascend the ladder of Yoga step by step. You will have to march in the spiritual path stage by stage.

This world is your best teacher. You will have yet to learn many lessons from this world. The worldly duties are not ties when done in the spirit of Nishkama Karma Yoga (selfless service). You are not required to renounce the world and take shelter in the Himalayan caves to claim back your lost divinity. The secret of renunciation is renunciation of egoism and desires. Live in the world but be not wordly-minded. He who, living in the midst of the temptations of this world, attains perfection, is a true hero indeed.

Guru's grace is needed by the disciple. This does not mean that the disciple should sit idle and expect a miracle from the Guru to push him directly into Samadhi. The Guru cannot do Sadhana or the spiritual practice for the student. He can guide the aspirant, clear his doubts, pave the way, remove snares pitfalls and obstacles and throw light on the path. The disciple himself will have to place each footstep in the spirirual path. He will himself have to place his footstep in each rung of the ladder of Yoga.

Know things in their proper light. Do not be deluded. Emotion is mistaken for

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devotion; violent jumping in the air during Sankirtan for divine ecstasy; falling down in swoon on account of exhaustion from too much jumping for Bhava Samadhi; Rajasic restlessness and motion for divine activities and Karma Yoga; Tamasic man for sattvic man; movement of air in the back due to rheumatism for ascent of Kundalini; Tandra and deep sleep for Samadhi; Manorajya or building castles in the air for meditation; physical nudity for the Jivanmukti state.

Understand the laws of the universe. Move tactfully in this world. Learn the secrets of Nature. Try to know the best ways to control the mind. Conquer the mind. Conquest of mind is really conquest of nature and the world. Conquest of mind will enable you to go to the source of Brahman and you can realise: "I am the all-pervading Sat Chit Ananda Atman or the Self".

Learn to discriminate and become wise. Fight out the inner battle, again and again, and come out victorious, O Sushil!

May you all become dynamic Yogis and radiate joy and peace to all corners of the world!!

Practical Spiritual Instructions

Thou art divine. Live up to it. Feel and realise thy divine nature. Do not murmur when you get difficulties, troubles, tribulations, and diseases. Every difficulty is an opportunity for you to develop your will and power of endurance and to grow strong. Conquer the difficulties one by one. This is the beginning of a new life, a life of expansion, glory and divine splendour. Aspire and draw. Grow. Expand. Build up all positive qualities, the Daivee-Sampat, *viz.*, fortitude, patience and courage, that are dormant in you. Tread the spiritual path and realise: "I am the Immortal Self."

Never weep even if you lose your near and dear relations. Births and deaths are the two illusory scenes in the marvellous drama of this world. They are all the jugglery of Maya. In reality nobody comes and nobody goes. Atman alone exists. Atman is Brahman or the Immortal Soul.

Be hopeful always. Face all difficulties, tribulations and anxieties in life with a smile. Always repeat the formulae "Even this will pass away." You will then be always beyond grief and sorrow.

Pain is a blessing in disguise. Pain is an eye-opener. Pain is your silent teacher. Pain will turn your mind towards God. Many old Karmas have to be purged out quickly by the thirsting aspirant before he attains the blissful Samadhi (superconscious state). Therefore, the thirsting aspirant only will get more troubles. Become a spiritual warrior and chop off the thoughts and subtle forms of secret desires for enjoyment. A glorious brilliant future is awaiting you.

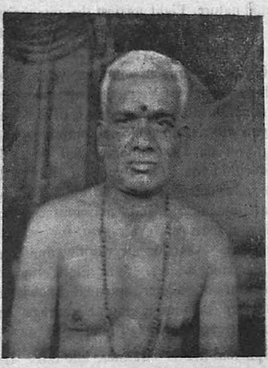
Conquer difficulties one by one. Stand adamant. Root yourself in the immortal Sat Chit Ananda Atma or Self within. Develop a magnanimous. serene, calm and poised mental state. Sing "Anandoham, Anandoham—I am all bliss."

To live is to fight for the ideal and goal. Life is conquest. Life is a series of awakenings. Conquer your mind and the senses. These are your real enemies. Live under life-long vows. Conquer your internal and external nature. Fight against the antagonistic dark evil forces through Japa and meditation.

If you are firm in your resolve to reach the highest goal of Yoga, if you have firm determination to attain the aim of spiritual life, you will rise up again and march forward even if you have a temporary fall. Feel the divine within you. Open yourself fully to the divine influence. Develop burning desire for the attainment of God consciousness and burning dispassion (Vairagya) for worldly enjoyments. Abandon all worldly ambitions and mundane desires. Soar high always in the realms of higher spiritual knowledge. Show your manliness, moral courage and spiritual strength now, O Ram!

Spiritual life is not mere idle talk. It is not mere sensation. It is actual living in Atma. It is a transcendental experience of unalloyed bliss.

Shri Venkateswarananda
of Arogya Ashram, Adyar,
who presided over the morning session
on 12 - 1 - 62.



Shri Srinivasa Sivananda Dasa
of Kurnool.

Shri D. M. Agarwala
addressing the morning session on 12 - 1 - 62.

May you all become immortal and drink deep the divine nectar of perennial joy and eternal bliss!

Love in God

Immortal Self,

There is a maker for a pot or a table. So, there must be a creator for this marvellous world also. That creator is GOD.

God is the wire-puller (Sutradhar) standing behind the machine of this world. He is the indweller of your heart. He presides over all actions (Karmadhyaksha). He is the dispenser of the fruits of your actions. Live in God by singing His name, repeating His Mantra and surrendering the fruits of your actions unto Him.

The Lord abides in every creature. Behold the Lord in all objects, in all manifestations. He is in the breath, in the voice, in the eyes. He is the Life of your life, Soul of your soul. Make no distinction between a Hindu and a Mussalman, a Protestant and a Catholic, a Shaivite and a Vaishnavite.

Within you is the hidden God. Within you is the immortal soul. Within you is the inexhaustible spiritual treasure. Within you is the fountain of joy and happiness. Within you is the ocean of bliss. Look within for the happiness you have sought in vain in the perishable sensual objects. Rest peacefully in your own Atma and drink the nectar of immortality.

Insure your life with God. Depend upon Him alone. All other insurance companies will fail, but this Divine Company will never fail. You need not pay any premium to this Divine Company. You will have to love God only. You will have to give Him only your heart.

Satyam (truth) is the seed. Brahmacharya (celibacy) is the root. Meditation is the shower. Shanti (peace) is the flower. Moksha (salvation) is the fruit. Therefore, speak truth. Practise Brahmacharya and meditation. Cultivate Shanti. You will surely attain the final emancipation or freedom from the trammels of births and deaths and enjoy eternal bliss, supreme peace, perennial joy and immortality.

Surrender everything unto Him. Place your ego at His feet and be at ease. He will take complete charge of you. Let Him mould you in any way He likes. Let him do exactly as He wills. He will remove all defects and weaknesses. He will play beautifully in this body flute. Hear the marvellous music of the flute of the Lord—the mysterious music of the soul—and rejoice.

Peace is a divine attribute. It is a quality of the soul. It cannot remain with greedy persons. It fills the pure heart. It is a sweet companion of sages and Yogis. It deserts the lustful. It runs away from the selfish. It is an ornament of a Paramahamsa.

"As you think, so you become." This is the immutable psychological law. Your thoughts make your life. You can choose your thoughts. You can choose your mode of thinking. You can make your life as you choose. If you entertain evil thoughts, you will lead a miserable life. If you cultivate sublime thoughts, you will attain Godhead.

May you all prosper gloriously! May you all lead the divine life singing Hari's Name, serving the poor and the sick with Atma Bhav, sharing what you have with others and melting the mind in the Lord through silent meditation!

The sense enjoyments are pleasure at their commencement only. They turn bitter and painful in the end.

The wise persons do not find any delight in sense-pleasures for fear of disease, decay and death.

—Swami Sivananda.

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by

TIRUVACHAKAMANI

Tiruvachakam means"the Sacred words". Even as the Sanskrit vedas are the Sacred Words of Hinduism as a whole, Saint Manickavachakar's Tiruvachakam is the Sacred Word of the Saivism of the Tamils. It is the holy scripture of the Tamil Saivites. If Christianity could be summed up in the tripadarthas of God, Jesus and the Bible and if Islam could be summed up in God, the Prophet and the Koran, so too can we sum up Saivism in Siva, Manivachakar and Tiruvachakam. All other personalities and prophets as well as the preachers and the psalmists are only annexures and appendices who fill up the galleries of Godly men and constitute the luxury of the Saiva faith.

The three Vedas or the Karma Khanda portions are full of Kamya prayers for life, love and luxuries. But the Vedantha or the Gnana Khanda portions otherwise called the Upanishads have nothing but Nishkamya prayers and contemplative communions with Nishkala Brahmmam. In this respect the Old Testament of the Jews resembles the Poorva Vedas while the New Testament of Jesus resembles the Upanishads of Hinduism. Even more striking than this comparison is that between the Vedas and the Tamil Saivite scriptures. Whilst the Thevaram hymns of the Triod called Sambandar, Appar and Sundarar resemble the earlier Vedas, the Tiruvachakam hymns of Manikavachakar are like the later Upanishads. A fruitful vista of further research opens up before an interested student of these scriptures!

To institute any comparison between the canonised Saints of the Saiva Calendar is always odious and sinful too. But when one is compelled to embark upon an essay to evaluate the respective worth and place of everyone in the integral picture of eternity, one cannot but speak the truth.

While all the three Thevaram Hymnists had their own respective rewards for their service, Saint Manickavachakar had neither asked for nor obtained any reward from Lord Siva. Nay, it was the privilege of our Saint to place at the holy feet of Siva myriads and myriads of gold and silver, to be freely spent on his temple and devotees!

While the thousands and thousands of decads of hymns sung by the Thevaram Triod had been, while being preserved in palmyra-leaves, eaten away by the mole, for the reason that they were not suited for these days, as an Ether Voice assured the Chola King in the 11th century, not a word or syllable of the holy Tiruvachakam has been lost through natural causes or tampered with by the tempted humans! Every word of it and the whole scripture are intact.

While the Thevaram songs had but been written down by human hands, it was the rarest and most unparalleled privilege of Tiruvachakam to have been written down and recorded by no less a person than Siva Himself with His own supreme hand.

Whereas the Thevaram hymns' voluminous nature and their need to be sung with music have impeded and neutralised the chances and temptations to sing them freely by the ordinary devotees, the comparative smallness and compact nature combined with the freedom from the need to sing its stanzas set to musical tunes, have facilitated and popularised the memorising and singing of the sacred Tiruvachakam by all and sundry.

In contrast to the fate of the Thevaram hymns, Tiruvachakam has had through the ages a universal and irresistible appeal not

Shri Lakshmidasan
addressing the morning
session on 12 - 1 - 62

Kumari Palghat Subbulakshmi
Music performance
on 11 - 1 - 62

Shri Maha Rudra Veena by
Smt. Janaki Natarajan and Kumari Shyamala

only to the natives of Tamiland but also to the various European nationals speaking strange tongues and professing alien religion! Besides the English translation thereof by the late Dr. G. U. Pope. an English Christian Missionary and student of Tamil, there is also a German translation of Tiruvachakam. It has attracted the attention and approbation of a number of European scholars and Christian missionaries alike.

While the Triod of Thevaram are said to have represented and symbolised the Charrya, Kriya and Yoga Margas respectively St. Manichavachakar symbolised the last and the final Gnana Marga. While the former three had illustrated respectively the Dasa, Satputra, and Saha Margas, the latter has illustrated Sanmarga.

In the holy shrine of Tirupperundurai, the pujas and festivals are actually being performed not to Lord Siva but to Saint Manichavachakar who is officiating or doing duty for Siva. He is known as "Siva by dint of Gnana". In the Garbhagriha there is only the Avudaiyar or the oval-shaped Peetam representing the Sakti and there is not the Sivalinga on it. This is an unique phenomenon in the religious world!

The 'Omkara' Pranava, when it first falls from the small drum in Sri Nataraja's hand, flashes into the fifty-one aksharas and constitute the neucleus of the Sabda Prapancha. So Omkaram takes 51 shapes to begin with. Since the sacred Tiruvachakam is the symbol and outcome of the Pranava, it has also evolved and developed into 51 Chapters. And when one has started reading Tiruvachakam one meets 'Omkara', and when one comes to the last chapter thereof, he reaches and revels in Omkara or the Pranava. Stanza 7 of Chapter 51 mentions 'Omkara', even as the very first Akaval (Chapter) mentions 'Omkara'. So Tiruvachakam in one sense commences from 'Om' and concludes in 'Om'. It is atonce an elaboration of the Pranava and an indicator of Brahmmam. Hence it was that St. Manickavachakar, when asked to give the import of his immortal work by the Thillai's Three thousand Brahmins, simply and silently pointed at Sri Nataraja with his forefinger as the meaning of his Tiruvachakam.

Among the Twelve Tirumurais or the codified Scriptures of Saivism, Tiruvachakam with its sister work called Tirukovaiyar constitutes the Eighth Tirumurai.

Sutra 8 of Sivagnanabodham, the metaphysical authority par excellence of the Tamil Saivites, speaks of the meeting of the evolved and mature soul with God Himself in the human form of a Gnana Guru. The soul which had passed through the regular gradations of the religious paths of spiritual culture like Charya, Kriya and Yoga in its previous births gets the present birth in a pure and spotless family and after attaining the indispensable sine qua non of Iruvinai Oppu, Malaparipakam and Saktinipadam becomes fully ripened and ready to meet its Guru and receive his initiation into Godhead. St. Manickavachakar's life and teachings are the classical illustration of this 8th Sutram of Sivagnana Bodham. The figure obtained by adding up all the stanzas of Tiruvachakam which are656 is 8. St. Manickavachakar's work is called 8th Tirumurai. His total number of songs when added up yields 8. He is an illustration of the 8th Sutram of Sivagnana Bodham. Thus the number 8 is an auspicious one for the followers of this saint. It is because of this that the present Ashtagraha or the conjunction of the 8 planets in Makara Rasi has done no harm to us all. Far from doing harm, this extraordinary astronomical configuration has developed and strengthened the spirit of devotion to God in the whole country. Among the Propagandists for God par excellence, while Saint Manickavachakar in the past and Sri Sivananda Saraswathi in the present are the best of human examples, the Ashtagrihas or the Eight planets are the best of divine examples. "God fulfills Himself in many ways" as Lord Tennyson so aptly says!

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Divine Grace and Intervention

(Rev Fr. V. S. Lourdes Xavier)

—o—

Dear Brothers and Sisters in Truth,

I am not a man of either high qualifications or lofty degrees but I am a sincere man with full of sincere wishes for everyone-for his or her well-being in this life.

Often we say that there is no limit for human desires in this life. What are these desires? These desires, be it any, are of our own creation. Hence no limit for created desires only, but, there are desires inborn with us, which are two and only two and these being:—

1. desire to get rid of the befallen trouble, be it any, and

2. desire to achieve the desired good, be it any.

There is no man or woman on earth without these two-fold innate human desires and it is for the realization of this two-fold innate human desire man is breaking his head day and night. What for he works; either to get rid of any befallen trouble or to achieve the desired good? In either of these two cases what he should do?

1. he should do what he ought in the matter following closely the dictates of his conscience.

2. he should welcome any suggestion and piece of advice from any source, abide by it and act accordingly.

When this work is over in the above two senses—he should never give room for further worry or anxiety. On the contrary should stand resigned to God's Holy will saying 'My God, I have done my duty and bless me according to Thy Holy Will'. This is done methodically when man acknowledges and accepts his dependence. In the Omnipresent, Omniscient and Omnipotent God, the Creator of Heaven, Earth and Infernoeg. the run thorn, man is, duty bound to pull out and when once the thorn is pulled out, he should give no room for further worry or anxiety as he has done what he ought in the matter. Unless this method adopted, man cannot drive the ship of life peacefully.

For a calm and peaceful drive of the ship of life in this valley of tears five are the virtues to be practised.

1. Love of God in living faith

2. Love of our neighbour in sincere humility

3. Resignation to God's Holy will

4. Endurance of hardships

5. Patience which Crowns us with final victory.

The twofold innate human desire i.e. desire to get rid of the befallen trouble and desire to achieve the desired good, we *see realized through faith and Divine intervention.* Faith is a supernatural virtue but at the same time it is a general virtue. Faith is again the reward for man's return love for God's general love towards mankind. This reward for faith can be obtained at all times and from all places. This reward for faith can be obtained from the field or from the house or from the cemetry yard or from the church, not so the Divine intervention as it is a thing limited to time, place and person and again as it is a thing done to God's discretion, Will and Pleasure about which no one can question. It is, therefore, useless to say ' Should such thing take place in that village only. In that church only and through that person only." From the following example this doubt can be easily solved. In my garden, I am free to exercise my right i.e., at one place I can plant a tree and at another I can put up a shed and who is to question me about it as it is my concern entirely. And if I could

Shri Indrajit Sharma
of Simla.

Tiruvachakamani
Shri K. M. Balasubramaniam.

Shri G. L. Narasimham

Swami Sivananda and
Shri Dwarakadas Sewakram

exercise so much right, can't God do the same over the world? Certainly He can. When, where and through whom he wants to make manifest His special glory He will do. If at a time, in a place and through some one, some such things take place, those who wants profit by the place or by the man should gots that place or that man with due regards excepting for reasons of inability and impossibility, when the needful can be done otherwise. A village having only one well, outside the village at a distance of 3 miles, should have recourse to that well only. People able go and fetch the water but people unable, get it fetched through people able. Anyhow, for all, water comes from that well only.

Similarly to profit by a place or a person of real Divine intervention one should either go in person or keep direct correspondence in case of inability and impossibility.

Message from **Sri T. M. P. Mahadevan,** M.A., Ph.D., Madras.

It is gratifying to note that the Message of His Holiness Swami Sivanada is spreading in the world with increasing vigour, and that more and more individuals from all the parts of the globe are deriving immense benefit from his teachings. I send my greetings and good wishes with a fervent prayer that he should be spared long to continue to inspire man-kind and make it quicken its pace on the right royal spiritual road to Perfection. India is proud of her illustratious sages and saints. They have come in an unbroken line of succession. It is to that illustrious band of true world-leaders that Swami Sivananda belongs. Through his numerous writings and elevating talks charged with spiritual power he has been transforming men and women, showing the path of virtue and knowledge. He has been ceaselessly spending all his divine talents, including those of the musical and the medical, in the task of creating a new world. A great number of devotees from the East and the West have been inducted into spritual life under his guidance. During my recent visit to the Pacific Area, I had the pleasure of meeting a group of Sivananda-Devotees in Hong-Kong. It is good for the world that the number of such groups should increase. May the Mission of His Holiness envelop the Earth!

WORSHIP GOD IN THE POOR

Cultivate right understanding and right thinking. Develop cosmic love. Eradicate selfishness. Practise Yama and Niyama. Develop virtuous qualities. Have faith in the existence of God. Pray to the Almighty daily. The Divine Grace will descend upon you.

Kill unholy desires through holy desires. Do not become lazy. Be ever up and doing. Break the veil of ignorance. Know thyself and be free.

Worship God in the poor and the sick. Serve every one with intense love. Give your hands to work and mind to God. You will attain Supreme Peace, Bliss and Immortality.

INTROSPECT

Watch your mind and thoughts. Introspect and practises elf-analysis. Avoid evil company. Understand the way of Maya. Be on the alert. Be very humble and simple. Remember God at every moment.

Remove arrogance, self-conceit and laziness. Develop humility to a maximum degree. Be sincere. Serve all with love. Respect your elders and parents. Lead a simple, laborious life.

Cheer up your spirit. Have perfect trust in God. Keep the mind fully occupied. Practise daily meditations. Develop virtuous qualities. Sing the name of the Lord. Thirst His vision. The Divine Grace will descend upon you. You will enjoy supreme Peace, Bliss and Immortality.

—Swami Sivananda.

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Swami Sivananda

(Vibhuthi Jyothi Swami Sri Nityanada Kavishwar)

—o—

" SIVAM " is Good. Anandam is Bliss. Life Divine is Shivandandam.

Divine life is Eternal Bliss To live truly is to love. God is Love. Out of Bliss from the *" Shiva-Shakti "* Principle springs all Creation.

Love brings light. One gets into emotional flights of ecstasy in delight, when in communion at the banks of the Holy Ganges, flowing from the snow clad celestial Himalayan heights.

Thirtham, Murthi and Kshetram (holy water, sacred deity, with that heavenly power focused on one spot on earth) in Sivanand Ashram conduce to make up for yogic attainments, leading up the spiral to that sense of awakening on the threshold of Divine Consciousness.

His Holiness Swami Sivananda's Ananda Kutir on the banks of the Ganges at the foot of the Himalayas is verily the gate to Heavenly Life and Eternal Bliss.

Swamiji is a Brahmayogi: A TAPASVI: Universal Human-Divine. He is a practical, hardworking, untiring organiser, a strict and kind disciplinarian, of robust build, a polished uptodate yogic personality of rare gifts, unique in attainments. A MIGHTY Creative drive moves our Gurdeva to become as simple as a teacher and doctor in ONE, He heals by thought, word and deed.—radiates Dynamic Life-Light-Love Sublime. His mercy magnetises all mysteriously, to commune in spiritual union with SIVAM and be " Good for all engagements ". He is very much more then what all can be said or written.

Language is limitation. To describe his stupendous attributes will be like squeezing a bannyan tree in its tiny seed. To know him and of his qualities, one must be as good and as great as " SIVA " himself.

He has preparad a seed bed for God-Love to grow in human hearts at a time when religions of mankind have become unutterably dull.

There are four Stages for a Student (Sadhaka) of Atma Vidya to become one with the Sublime.

The first is called SALOKA i.e., become one in the Guru's world and atmosphere and environment.

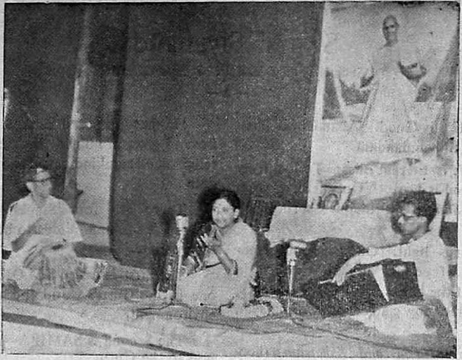
The Second is SAMIPA—Adjascent nearness to the Guru.

The Third Stage is SARUPA—to become sublimated physically spiritually and mentally, one in form and spirit, with the Guru Deva. Sayujya means: Deliverance, Mukti, liberation from Bondage.

TRUE, in every age Lived a Sage. Now in the Bharata Khand during this KALI-YUGA of the many, many Sages who come age after age and went, Divine WILL had ordained in the Ananda Kutir for " Siva's " Everlasting glory to Shine and Share that immortal joy of Eternal Bliss from this Avatar Maha Purushottama Mandeleswar.

It is only the deep that can ken the deep in others. You can draw from that unlimited abundance, what all you can to profit, according to your true worth and to feel conscious of the living presence of AMAR JYOTI.

He is a stupendous Himalayan magnet; and what is more he magnetises anyone who comes within his aura by a simple winning smile. He creeps into your heart, and wakes you up from your slumber to the inborn God-sense in all cretaions. He tells lofty things in simple words, teaching sublime truths with infant standard simplicity and innocence. He sows Faith in your heart and puts God in your soul.



Smt. Sivananda Vijayalakshmi doing sankeerthan accompanied by **Shri Kunjumani** on the Harmonium and **Shri Chandrachudan** on Tabala.

Shri C. Manickavasakom
of Nagarkoil.

Master B. S. Sankara Narayana,
Mysore.

His peetam is a Holy Power Station. Herein is found that sympathy, that holy priceless sublimating force of understanding, compassion for all classes and masses to remould upon themselves and become whole. In this Light House of Rishikesh shines the radiant beacon that dispels Avidya. There is Life, Light, Love and Lyre tuned to "Para Shakti", universal force of constant creative energy and integrated power principle, a reservoir of great evergrowing power centered in the understanding goodwill sympathy, mercy with overflowing benevolence, constantly spiringing from the gracious heart and the transcendental soul enshrined in the Maha Mandeleshwar.

His Divinity, Swami Sivananda Mandeleshwar, holds the spiritual Key—(to open for one and all alike) for the celestial gate in the sacred chambers of the human heart within, where the ever present Light of Bliss and Peace remains constant in the neverdying consciousness. He guides your blind ignorance to the Living Glory of Everlasting Love that embraces ALL IN ONE and one in ALL, and keeps on holding by mercy-compassion and sympathy, integrated as ALL IN ALL in perfect union with the Heart and Soul of the universal WHOLE.

He is the Living Visible symbol of the whole. "Puranam" in constant communion remains the Same—As Good As Always.

His spiritual empire of Life-Light and Love Sublime is being built every moment of the day as he radiates that dynamic energy naturally spiring from the sources of all the resources.

Just like the flame that ignites many and out of one, many get lighted multiplying the Jyoti evermore. His Amar Jyoti remains the same and keeps on spreading the Light of Understanding-God-Love Universal in Value and everlasting in TIME.

Being in constant communion with the God head, he draws energy from the unbounded abundance of creative evergrowing principle in nature.

He is above all want. But, *wants* Truth to be rooted in the hearts of mankind and everyone to become "A SIVA" like himself-and wants to remove the AVIDYA-IGNORANCE of our human Brethren — and wants all to find Bliss Sadasivam, "*SO-HUM*" in the self-within and realize Peace in OM.

Come one, Come all; to follow that Foot-Print. Path of H. Holiness and share the limitless right of the endless Light from the eye of Shiva, the "Eye of Gyan"-the third eye.

Brother sparks of the one Eternal fire! Become that Jyoti Ever-Lasting, and one with the Whole, to find rest in the midst of unrest.

He is the crowning gift from Nature to our Mother Earth in this age of revolutionary-evolution, for regenerating the spiritual impulses of all humanities, knit-as-one-unit. In his embodiment is enshrined the glory of the Great Power Principle of the living force of Life Divine. His LIFE Force WILL spark IN YOUR ATMA JYOTI.

The Akhanda Nama and the Eternal Light (Amar Jyoti) that shines and Vibrates from this celestial broadcasting station, is constant from this Supreme Divine Human Radio and, he radiates visibly and audibly-benefic radiance and warmth, just like the sun-the core.centre of the Fire of the Universal Light, and LIFE OF ALL THAT LIVES—that sustains this unstable equillibrium. Our "SIVA" grows in power the more he gives of his LOVE Sublime.

In Swami "SIVA" is centered appreciably that TRUTH and Eternal Good, blended wholesome-in-One,—Where language cannot impress, nor can it express fully or comprehensively, RATHER understandably or plausibly, for our physical senses to see or perceive and our spiritual discernment to recognise, what is truly Divine Life On the Earth Plane of every day life.

He is the Living Example, of "The Human Divine"—ONE Matchless integrated

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personality-a COSMIC symbol of the Model Light of the UNIVERSE, and what more of the Veda, Bible and Karon seeks to interpret in the Living Bhagvat Gita, the Preaching Bible, as also of the All-merciful "Allah" in Kuran. Of course, in our own "Siva" of Rishikesh you see the Enlightened Budha' Su-Buddhi, "transcendental-Wisdom," and intuitive intelligence, with that contemplative FORCE, A Balanced, poise "WILLING-TELLING and Spelling the Good" producing that everlasting Goodwill-Bliss Eternal and Peace.

OM SHANTI SHANTI SHANTI OM.

GOD IS LOVE

God is Truth. God is Love. Speak the Truth. Love everyone. You will realise Him quickly. Have Satsang with Sadhus, Sannyasins and Bhaktas. This alone can give you Viveka, Vairagya, spiritual strength and peace of mind. There is no other way. Hunt out for Sadhus. They are everywhere. Sincerity and earnestness are needed in you. They are ever ready to receive you lovingly with outstretched hands.

By Satsang your mind will be saturated as sugar in water with thoughts of God, with Divine Glory, Divine Présence, with sublime soul-awakening spiritual thoughts. Then only will you be established in the Divine conciousness always. Then you can attain Self-realisation within the time taken for the squeezing of a flower.

THE WORLD IS YOUR BODY

Actions produce Samskaras or impressions or potencies. The impressions coalesce together through repetition and form tendencies. Tendencies develop into habits and character. The sum total of the tendencies of a man is his character. Character generates will. Therefore, if the character is pure and strong the will also will be pure and strong and **vice versa.**

Therefore sow the seed of good habits at once. It will grow gradually. It will assert itself to gain a seat in the body and mind, and work by itself till it gets sanguine success. All the old morbid habits will be destroyed. Feel that the whole world is your own home or body. Feel that God dwells in all creatures of this universe. **Isavasyamidam sarvam.** *You will attain the Supreme.*

LOVE ALL

Love all. Be pure. Serve all with Atma Bhava. Have perfect control over your senses. Relay on your own self. Aspire ce iselessly for the Grace of God.

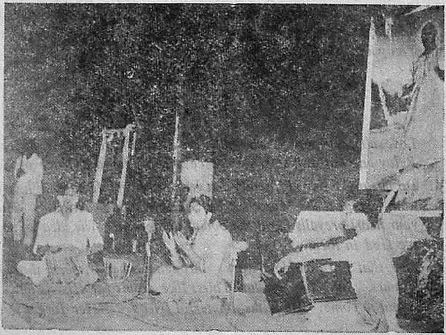
Do not make any difference between male and female. When you are in the company of women, repeat the Mantra "Ek Sat Chit Anada Atma." *The same Atma which is in your heart prevails in all the bodies of women. The idea of sex will vanish. You will see God in them.*

Feel that Lord Krishna works through all hands, sees through all eyes, hears through all ears. Sing like Radha. Thirst like Gopis for His vision. Lord Krishna's Grace is bound to come. He is the immortal friend. Never forget this. You will realise Him.

—Swami Sivananda.

Shri Kanniah Pantulu
doing Akanda Nama Japam

Mrs. Sambasiva Rao



Smt. Sivananda Vijayalakshmi
of Madurai,
doing Sankeerthan

Message and Practial Formula

FOR THE ESTABLISHMENT OF LASTING PEACE

Thro' Spiritual Regeneration of the World

(H. H. Thiruvarul Thavayoga Sri-la-Sri Somasundara Sri Gnanasambanda Desika Paramachariya Swamigal)

—o—

With our Solemn blessings for the success of the Universal Religious Alliance, and with due deference to the Spiritual Luminaries of the World, we give below the vital issues to be deliberated upon and clarified by the leading, Spiritual Luminaries of the World, logically, rationally, and scientifically, but not dogmatically. Once the issues are thrashed out, discussed and proved beyond doubt, the Luminaries having varying views, will have something positive and concrete for intense discrimination, sifting the right from the wrong, without the slightest fear of contradicting any of the existing belief or theory.

The approach will be accepted by all as practical, logical, rational and scientific, if we go from the known to the unknown. Therefore clarification and universal acceptance of fundamentals about the known are essential for the successful clarification and universal acceptance of fundamentals about the unknown. The Known ones are the material world and the Physical life. The Unknown ones are the Celestial Worlds and the Celestial life.

The debates and disputes over the varied teachings regarding God are due primarily to the fact that GOD IS ABOVE HUMAN VERIFICATION. It is therefore easy for anyone to say anything about God. Some even assert that God does not exist. Therefore as a vital prerequisite to our approach to God, let us concentrate on a study of our own selves.

Bluff on the one hand and blind allegiance on the other are fast giving way to rational discussion and scientific research and it is noticeable throughout the World that religious teachings, that are not substantiated by pratical test, are implacably ignored by the followers themselves. Time was when the world was considered to be flat until it came to be conclusively proved and universally accepted to be spherical.

This is an era when time and distance are no barriers and what is spoken in one corner of the globe is simultaneously heard all over the World. What is taking place in the Eastern Hemisphere can be photographed and seen by the Western Hemisphere. The languages of people are understood by each other. Yet it is indeed a pity that the truth about our own selves, how our body functions, how we live, sleep and die, where we go after death, whether there is a God and if so, what relationship we have with Him, is not clarified and universally accepted.

With this introduction, we present here the following issues forming the vital prerequisites for laying the foundation of the desired World Regeneration of Spiritual Development on solid grounds. Each issue must be carefully studied, scrutinized, discussed clarified and proved with demonstrations wherever possible. We shall confine ourselves to the Human aspect of life.

I. Why some are born as males, and others as females, in different places to parents of different social *status* in life, with their period of stay in this world at considerable variance all the World over.

(a) Those who assert that it is the will of God, must answer why should God be partial in doing so. If they say we cannot question the Act of God, the answer is not convincing.

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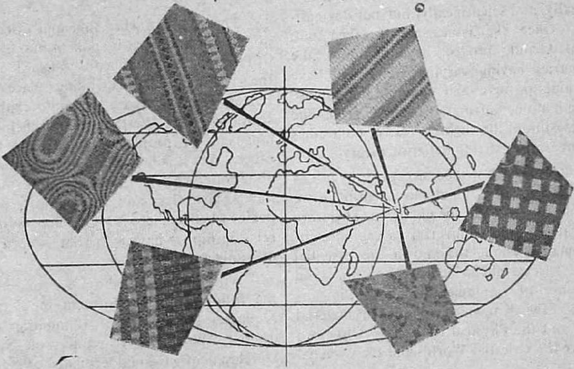

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(b) Those who assert that it is due to Past *Karma*, must prove that every one has had previous births, in which he had earned good and bad *Karmas*. They must also prove, how an act of *Karma*, which has no intelligence nor existence beyond the body of the inflicted person, can give it back to the person who did it in this life itself, before considering the question of its reaching the next life. If it is said that there is a Law of Karma, and the Law has the power to do so, they must state who made the Law of Karma and who is the executor of the said Law, as Laws in general are made by the Ruling Body, and the Rulers have authorised executors for executing the Law against the aggressors.

(c) Those who assert that the differences are actually based upon the individual's own Karmas in previous births but judged and bestowed upon by an Impartial, All Knowing, All powerfull but Merciful God, they must prove, why not the All Powerfull God give every one eternal peace and happiness in one stroke instead of giving so many births and deaths. Again they will have to give convincing answers to the following: (1) What is the purpose of creation? (2) Whether the Creator and the created are different Entities or they are all one and the same Entity under different forms of manifestations? (3) How to prove the existence of God (Personal, Impersonal or Jothi Swaroopa) and His Special attributes? (4) What is the relationship between the Creator and the Created? (5) If we have come here with a judgment, whether the Judgment is written before birth? (6) If it is proved that the Judgment is inscribed in the individual's palm, with what guidance could it be deciphered? (7) If it is proved that the planetary positions and *Nakchathras* at birth are inscribed in the palm and they form the executors of the Judgment of the All Powerful and Merciful God, whether every thing is due to fate without an iota of free will? (8) If on the contrary everything is due to one's own free will and his individual actions in the past and the present, is that free will subject to fate or previous judgment? (9) What are the distinguishing features of fate (10) what are the distinguishing features of free will? (11) Whether justification of the purpose of creation and proof of Impartiality of God would be compared to the admission of pupils in different classes of learning in a College, admission of people in various wards for treatment of sickness in a Hospital, and admission of people in various categories of punishment in a Jail, all by an Impartial Government.

These are subjects regarding our life before birth, spiritual by nature, lying beyond the scope of test and research by modern science and inventions of modern instruments and machineries.

II. The same is the position regarding our life after death, a subject, the modern scientists and instruments are not able to peep into. Each Luminary may have his own views and speculations on this vital question. These must be thrashed out and clarified. The following are the issues regarding our life after death :—

(a) If any one asserts that the tenure of life stops at death, all religious teachings about hell and heaven must be false.

(b) If another asserts that the hell and heaven are in one's own mind and not beyond it, somewhere up in heaven or down in hell, and that the Soul, or *Jeevathma* enters another body according to its own *Karma*, it must be proved how and by whom that body is created and how can the Soul enter a body of its own accord knowing full well that no one is capable of separating his Soul from his body, even when he is hale and healthy. Suicide and homicide are destruction of the body and not separation from the body.

(c) If the third asserts that the Soul continues to live after death eternally in deep slumber until the day of resurrection, he must define how Jesus Christ, after he was taken up, through the Holy Ghost, had given Commandments unto the apostles whom he had chosen. The appearance of Dasaratha, *in Ramayana* 14 years after his death, before Rama and Seetha on the occasion of the fire-test on Seetha's chastity during her stay in

Shri Jai Bharath, Tirupathi.

Shri K. V. Jagannathan, Editor, " Kalaimagal " addressing the morning session on 12 - 1 - 62.

Shri Swami Satchidananda of Salem, presided over the evening session on 12 - 1 - 62

Lanka, Dhirutharashtran and Gandhari *in Mahabarath*, meeting the Dead relatives through the help of Vyasa Baghavan and the findings of the Psychic Research Society of London, New York and other Western Countries regarding communication with the Dead and other similar instances must also be defined as facts or mere fancies.

(d) The words Soul, Spirit, Ghost, Holy ghost etc. are all mixed up and misconstrued to such an extent that one is not able to comprehend the real meaning contained in a text.

(e) If the fourth asserts that we continue our life after death in a Spiritual body (called Sookshma Sareera by the Hindus and Astral body or etheric body by the spiritualists) he must prove (1) whether that body is a mentally created one or that it is a distinct body spiritual by nature, with human personality and individuality, (2) If the body is a mentally created one, he must prove how could one man's mental projection be visible to another and be recognised. (3) On the other hand, if the spirit body has a distinct form and feature, it must be proved whether it has spiritual sense organs such as skin, tongue, nose, eyes and ears and working organs such as legs, hands, mouth, sex organs and rectum. (4) If the answer is in the positive, it must be stated whether such a body is our Dream body having its abode in the Physical body during its earthly life, under the name of *Sookshma Sareera*, Astral Body or Etheric Body, and continuing its life after death in the Celestial spheres.

(f) Whilst the Westerners have spent all their time and energy in discoveries about the material side of physical life, it is the Eastern Philosophers who have spent all their time and energy in the research of the wonderful working system of physical life and dream life and discovered the various layers of bodies called Pancha Sareeras namely *sthoola, sookshma, Guna, Kanjuga* and *Karana* or *Pancha Koshas*, namely *Annamaya Kosa, Pranomaya Kosa, Manomaya Kosa, Vignanamaya Kosa* and *Anantamaya Kosa* responsible for the Pancha *Avasthas* called "*Jhagra, Swapna, Sushupthi, Thuriya, Thuriyatheetha.* The entire responsibility lies with the Eastern Philosophers to enlighten the World in this respect and give authentic proof for their findings.

The five bodies mentioned above are called in English as. 1. Physical body. 2. Astral or etheric body or spirit. 3. Mental body. 4. Desire body and 5. Causal body. The Eastern Philosophers will have to make the Western Philosophers realise that the Physical body is the outer cover of our Sookshma Sareera or Spiritual body and that this Spirit body of ours is indestructible by any of the latest bombs of destruction nor by any of the five elements of this World and that it continuous its activities after death until that body is destroyed in the Celestial World and the Soul is pushed into another body called Rebirth according to its *Karma*, or bestowed with Bliss called Eternity.

(g) Once this is done, we would have raised the material outlook in life to a higher level of spirituality and that will be the first stepping stone for the Spiritual Regeneration and Development. Our ancestors have had a clear conception about the importance of our *Sookshma Sareera* and its activities in the physical life and after life, but the influences of other cults have completely obliterated our sacred and treasured heritage and teachings and the spiritual outlook in life has given way to the modern trend of materialism.

Therefore the first step for Spiritual Regeneration lies in the definition and understanding of our own spiritual nature and its establishment beyond all doubts. In order to achieve this we invite the concentrated attention of all to the following questions about our names, dreams, sleep and death. Spiritual Regeneration depends on the correct answers to these and in giving convincing proofs for thes ame :—

1. Whether the name of a person is given to his or her Soul.

2. Whether the name of a person is given to the Physical body.

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3. Whether the name of a person is given to the combination of the Soul and Physical Boby.

4. Whether the name of a person is given to the combination of the Soul and the subtle Dream Body called *Sookshma Sareera.*

5. Whether the subtle Dream body is our real body and whether it has all the human organs, such as the five senses, called *Gnanenthrias,* the five organs of movements called *Kannenthrias,* the ten vital forces, called *Dasa Vaayus,* the four internal organs namely, Mind, Intellect, Will, Motive Power, called *Antha Karmas* and the Soul called *Purusha,* having in all 25 departments, called *Thatwas.*

If this research ultimately leads us to the inevitable conclusion and discovery that the Dream Body is our Real Prime Body and that the Entire Human Organism, spiritual by nature, orginates in the Dream Body, does it not prove physiologically that God, the Giver of that Dream Body is our Real Father and that the Worldly Parents are mere makers of our Physical Sheath? Does it not also confirm the Truth that all Human Beings are Real Blood Brothers and children of One Common Father in Heaven? Does it not further prove, scientifically and rationally, that the real basis for the Establishment of Lasting Peace, Prosperity and Contentment in the World depends entirely on the Spiritual Regeneration of the World, through True fellowship of Universal Religious Alliance.

6. Whether dreams are experiences of such a subtle Dream Body or mere mental projections, as the Westerners would make us believe.

7. Whether dream experiences are real and valuable or mere imaginations of no value.

8. What is the part played by the subtle Dream Body in physical life.

9. Whether the Soul sleeps.

10. Whether the Physical body sleeps.

11. Whether the subtle Dream Body sleeps.

12. What is the difference between Sleep and Death,

III. What do we mean by *Saloka, Sameepa, Saroopa,* and *Sayujiya.*

IV. Whether there are the respective Deities of various powers under a supreme authority of one Omnipotent, Omnipresent and Omniscient God.

The South Indian Mutts have convincing answers for all these vital issues and have kept them as sacred teachings to be given only to the befitting disciples, initiated in their respective Mutts. But we are prepared to give these secrets to those who are genuine in their search for Truth, irrespective of caste, creed and nationality.

SWAMI SIVANANDA - A BIOGRAPHICAL DATA

Swami Sivananda was born in Tirunelveli District in South India on 8th September, 1887. He was educated at Trichinopoly anq Tanjore, took to the medical profession, edited a Health Journal and served for ten years as a Doctor in the Rubber Estates of Malaya until 1923, when he came back to India and renounced the world. He entered into the Order of Sannyasa in 1924 at Rishikesh, in the Himalayas, practised Yoga, served Mahatmas and pilgrims and extensively wrote on spiritual and medical topics. He established the Divine Life Society in 1936 (which has 300 Branches all over the world) to propagate the knowledge of the Yoga of Synthesis and Universal Religion, undertook several lecture tours, established the Yoga Vedanta Forest Academy in 1948, and convened a Parliament of Religions in 1953. He is the author of over 350 works covering practically all the important facets of the various types of Yoga, different religions and philosophies and also medical subjects.

Swami Sivananda's Institution at Rishikesh serves as a training centre for spiritual seekers from many parts of the world, and a venue of public service through schools, hospitals and publication establishments from which flow half a dozen periodicals and a steady stream of books on Yoga, Religion and Philosophy.

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Divine Life

(Swami Nityananda Saraswathi of Rishkesh)

—o—

1. *Om Namah : Sivaya Guru Sachidananda Moorthaya Nishprapanchaya —Santhaya—Niralambaya Tejase.*
2. *Universal Prayer of OUR Great master.*
3. *Scharanathi.*

Om Deenabhandhu—Hey Prabho.

Yoman Pasyathi-Sarvathra—Sarvamchamayi Pasyathi.

Thaswaaham ! Napranasyaami—Sa-Cha-Me—Naprana syathi.

Chapter, 6—30.

He who seeth Me every where and seeth every thing in Me of him-will I never lose hold and he shall never lose hold of Me.

Yes He—who seeth Me every where and seeth every thing in Me—Vanisheth never from My sight—Nor do I ever disappear from His Vision. God is Omnipresent. If we could really feel His presence every where and at every time we are changed entirely. It is a sublime VISION, if we could have it, by seeing Him always *with us* and by feeling and seeing us.

Isavasyamidam Sarvam Yat Kincha Jagatyam Jagat,
The Lord pervades all that existshere !

Salutations to the All pervading Lord, the supreme Truth, the Eternal Fountain of unalloyed Bliss and Perennial Peace! Beloved Children of the Divinity, Immortal Atman-Thou art. Be honest to yourself. Let there be unity among your thoughts—words and deeds. This is the way to integrate your personality. With an unintegrated personality, how can you live in peace and happiness?

We are Satchit Ananda in Reality. We are Immortal. We are all wise. We are Bliss itself. Let us be *sincere, honest* and express these in our daily life. Realise that Immortal bliss here and now.

Practice! Practice! Practice! You know it is dis-honesty and hypocrisy to indulge in lip-vedanta, in all talks of spirituality and yoga. Do something. *Do it*—now DIN. Delay not. Meditate now. You will *instantly* experience that peace and bliss that eternally wells up within you. *Love* all and *serve* all. You will experience the Unity of Existence, here and now. Do charity, give, give and give. Your heart will expand and you will have the Bhuma Experience, the experience of the Infinite, here and now. Be truthful. Be honest. Be noble. Be gentle. Feel that you are one with all. Mentally repeat the formula several times a day. 'I am the self of all. I am the All in All'. Identify yourself with every creature in this world. Respect and love every living-being.

If you feel your oneness with all, will you cheat anyone? Will you harm anyone? will you behave rudely towards anyone ? No. Never. *Be sincere*—for, in sincerity lies your salvation. Whatever you know, put into practice. That will confirm your sincerity and enable you to be firmly rooted in cosmic consciousness. You will rejoice for ever; you will be at peace within yourself. You will radiate joy and peace. You will become an enlightened being to whom the whole world will look for *solace* and guidance.

Blessed children of the Divinity and Almighty assembled here! Won't you do this for your own permanent eternal good? Will you not, through diligent inner discipline realise God and shine as a Yogi, Sage, or Bhagavatha, here? This is your foremost duty. This is the purpose for which God has granted you this precious human birth. May you all attain this grand goal of life in this very birth—nay this very second! May God enlighten your intellect! May God bless you all with health, long life, peace, prosperity and Kaivalya moksha!

" Om Thrayambakam Yeja mahe
Sugandhim Pushiti vardhanam.
Oorvaruka miva bandha nath, Mruthyor muksheeya mammruthath."

All the problems facing mankind today hinge round Peace! Peace! Peace the cry every where. Given the secret of securing peace, man will be able to build up a *sane* civilisation, prosperous society, happy home and intelligent individual.

Groping blind-fold in the dark, man lays hold only on a series of destructive media-the Atomic Bomb, the Hydrogen Bomb, the most "effective" ways of using them and the hateful ideologies of political self-aggrandisement, economic monopoly, national glory and individual power.

The "Peace" that prevails today is the peace of *fear* and the peace of preparation. Ignoring the sincere advice of men of wisdom, the great nations of the world are intent upon demonstrating their destructive strength. That way lies *war* and *not* peace.

Peoples belonging to different religions, different nations and different classes or castes, stir up jealousy, ill-will and hatred towards others, in the fair name of Religion Patriotism and various other "*Isms*", forgetting for the movement that what divisions exist in the structure of society to-day are there for the convenience of MAN and for the promotion of common weal.

This *disharmony* arises in the heart of man, infects the household *first* and gradually spreads to the society and then the nation and the world at large. No amount of re-adjustment of the social structure and revolutionisation of political set up will bring *permanent peace*. Even where these are necessary, they should spring from the *heart of man*, for the sake of humanity.

Peace is the nature of the innermost Self of man, Shanto Ayam Atma. He who even strives to realise this Self who has begun to direct his attention towards this Self, enjoys *this peace* that prevails in the Self. Even as the nuclear explosion spreads destruction for miles around, this super-phenomenal experience of the Peace of the "Self" generates the powerful current of peace that dispels the darkness of ignorance and disharmoney from the heart of everyone, who attunes oneself to the Yogi of such experience. Even a few Yogins of Inner Spiritual Experience of Self Realisation can transform the whole world and bring peace, plenty and prosperity. For, millions devoted to them will share the spiritual treasures acquired by them. They will begin to feel that the ONE Self dwells in all. One life lives in all and ONE COSMIC will expresses itself through countless beings. They will begin to see that all distinctions *manmade* and that all boundaries are imaginery. They will begin to think in termsof humanity —to practise the Universal reli gion of Cosmic LOVE. This is the Road to permanent peace.

Therefore, turn the gaze within. Shut the doors of the senses—Restrain the turbulent mind. Slay the doubting intellect. Fill the heart with the nector of *faith* and *devotion*. Serve humanity selflessly. Do japa. Do sankirtan. Concentrate. Meditate. Pray and wait. Seek the peace within. Realise the "Self". Shine as a Yogi—the greatest benefactor of humanity. May God bless you all with health, long life, peace, prosperity and Self Realisation.

In the LIGHT of the Comprehensive Vedantic ideal of the oneness of existence, the natural law of life is *LOVE* and not hate.

There is but one Nation, one Race, one humanity. All are children of God. The world is one and there is but one God. Change your Nature. You can change the world. Harm not other faiths. Be patient, be tolerant and compassionate towards the people of other faiths and race. If every one lives a virtuous life here, free from selfishness, lust and greed, the world will witness a spontaneous efflorescence of good fellowship—Universal brotherhood and Cosmic Love.

Love and service are two keys to DIVINE Life.

Religion and Life are not two but one. Lead the Life Divine always. Study—serve—meditate and Realise.

Worship the Divine in and through man.

May Lord bless you all!

Om Tat Sat.

Need of Spirituality in Practical Life

(Indrajit Sharma, M.A. (English), M.A. (Pol. Science), Simla-5.)

—o—

Many persons talk of spiritual life and religious life in the same breath. Though religion is the soul of spirituality, yet it has come to be associated with some external marks. A religious person, generally speaking, is one who is steeped in formalities of rites, rituals, ceremonies, sacrifices, etc. These outward forms of religion may be helpful to a certain point, but beyond a certain point they lose their relevancy. Though ceremonial worship of God may inspire feelings of awe, fear, respect, adoration and love for higher spiritual things, yet these form but an outer husk of spiritual life about which I am going to record a few of my thoughts. Spiritual life is a life of at-one-ment with God. It means the complete transcendance of physical awareness. It is going beyond one's finite physical body to be merged with the Infinite Divinity. Spiritual life begins with the adoration of Divinity and ends with complete merger in it. In spirituality all the higher value of life find their fulfilment. It marks the beginning of wisdom and results in perfect intuitive realisation of the Absolute.

A spiritual man is essentially a goodman. Spirituality and hypocrisy ill go together. A man of God will be a man of the whole world, whereas a man of the world is neither really a man for the world nor for God. He whom God loves is loved by the world. If a man is loved by the whole world but is away from God, this glory is transitory and soon fades away. But those who became men of God have lived down the ages as immortal heroes. They have found a place in the scheme of Eternity.

World is in dire need of those persons whose spiritual urge finds an expression in universal love. This conflict-ridden world requires brave men with undaunted spirits. History of any country is but a story of the life of its few great sons and daughters. Particularly in India glory of spiritual men has far outshone than that of any body else in other spheres of activity. It is the distinctive prlvilege of India alone to have produced a galaxy of illumined spiritual luminaries. This is a land trodden under the sacred feet of Rama, Krishna, Sankaracharya, Ramakrishnaparmahamsa, Vivekananda, Dayananda, Ram Tirth, Ramana Maharishi and Sivananda. Every particle of its dust is vibrant with the message of love and compassion as taught by Kabir, Nanak and Chaitanya Mahaprabhu.

Religion without sympathy and love is a waste desert where nothing can grow. Spirituality without application in practical life is a misnomer. A man without considerateness, fellow-feeling and balanced judgment is but a brute in human garb. Religion unifies. harmonises, uplifts and elevates. Spirituality makes union with God possible through Unity with mankind. We require such religion, such spirituality as will be universally acceptable to human-kind without any hesitation whatsoever. Voice of truth is heard even in the remotest corner of the world. It travels faster than even the speed of light. Like attracts like. Truth will find its votaries among men of all nationalities. All types of communalism, regionalism, linguism and fanaticism are like so many ulcers on the sacred body of religion. Religion is an ennobling experience. Anything demoralising and dehumanizing can certainly be not religious.

Even religion and spirituality have become in some cases tools for exploitation of the credulous masses. How many times we have heard of innocent men and women being led astray by the so-called religious persons. Such persons are like cancer on the body of

spirituality. They spoil the whole institution and bring a bad name to it.

Much of the misery of the world is due to preachers who don't practise. There is such a spate of sermons that an ordinary man in the street is inclined to treat it as a mere routine feature indulged in by the interested persons for their private gain. How many teachers are there who practise before they teach? The greatest need of the time is to have a set of youngmen who are imbued with a fiery determination to lead the spiritual life themselves and then lead the people along the right path.

No man who has not got moral qualities of uprightness and justice can be termed as a spiritual man. Every religion lays down a number of ethical qualities to be cultivated for pursuit of Truth. No one who is not honest, compassionate and righteous can be called a spiritual man. No man who shirks duty and avoids hard work can be called a great man. It is necessary that there should be some glaring contrast between the spiritual man and the worldly man. If a spiritual-minded man also acts the way of a worldly-minded man, where lies the difference between the two? This differentiating quality is the cultivation of moral virtues to their perfection.

There is a need for love and compassion not only towards human beings but also towards the dumb brethren of animal kingdom. So long as man kills animals for his pleasure there cannot be cessation of misery. There is much bloodshed of innocent life. Animals are subjected to all types of tortures just to satisfy the palate of the selfishman. The dinner table of a meat-eater tells the sad tale of merciless butchering of voiceless animals. If only a man were to see the brutal process of killing an animal, his heart might shudder and resolve never more to touch meat. Vegetarian diet has got much to do with the spiritual evolution of man. Vegetarian diet tends to render mind calm and poised, whereas meat diet produces agitations and excitements. A spiritual minded man should not touch even eggs. Many have been deceived by the cosy arguments regarding vegetable eggs laid by unfertilized hens. One should never compromise with one's principles. One should be hard as iron when principles are at stake.

Essence of religion consists in doing unto others as one would like to be done unto oneself. Give the same courtesy to others as you wish for yourself. Spiritual laws are very simple, but their practice is difficult because it involves relinquishment of petty pleasures of flesh. A spiritual aspirnt is a Dheera Purusha. He never relents his efforts at self-improvement. He is never lenient with himself.

Spiritual life becomes a hoax without self-control. A man who allows his senses to wander in sense objects is in danger-zone. Sensual pleasures are tentalizing like a mirage, like "will-O-the Wisp". The more the outgoing tendencies of the mind are restrained, the more control one gains over the mind. When we don't give to the mind the food it relishes, it would naturally be starved. So a spiritual aspirant must plunge himself in the greatest of all adventures i.e., that of mind-control by practice and dispassion. One should practice to withdraw the mind from outside world and concentrate it on some inside object. Dispassion is absolutely necessary for spiritual life. It is the foundation, the corner-stone of the whole edifice of Yoga.

In the end of this short article I must draw the attention of every reader of these lines to be true and honesty to oneself. You can deceive the whole world, but not God. If only each one of us feels that God watches with millions of eyes every smallest thought in our mind, we would abjur in wrong path. Thought is a tremendous force and it must not be abused and misused. Let us generate powerful, sincere, noble and righteous thoughts. This will change the mentality of mankind and it will learn to live better and wiser in every way. It will herald an era of peace, plenty and prosperity.

Numerology and Swami Sivananda A Study

(Lakshmidasan)

—o—

I consider it a great honour to write about the life of Swamiji. Before venturing on this, it is rather essential to place before you the circumstances and the grace of Guru that lead me to learn this science. In 1940, in my twentieth year, I went to Gurudev and from then I had been to his Ashram on several occasions. My view, then, was to take Sanyasa. But Gurudev was telling me that I was not ripe. Thus years rolled on. A desire to know what sort of life was before me started in the mind which lead me to learn palmistry. I read several books, made many researches, but some how this knowledge did not satisfy me. One day I was going through the letters written to me by Gurudev. Swamiji wrote letters only on certain particular dates. The agreement of the dates struck me. Of course, the fall of an apple from the tree is no wonder to a common man. But it struck only Newton who discovered the laws of gravitation. I talked to a friend of mine about this and he rather initiated me in this Divine knowledge. Yes, I consider this as equally Divine, since this solves many problems of life. Now, let us see how this works in Swamiji's life.

There are only nine numbers, from 1 to 9, representing the nine planets. When science is advancing, many do not have a belief in the planets and their influence. But no body can go against the play of the numbers in their life. Every human being is known by the two basic factors, one is his name and the other is his date of birth. It is really interesting to see how the sound value produced by the name, shapes the future, within the frame work or wheel of fortune as described by the birth date numbers. Swamiji was born on 8—9—1887. The axis and the wheel of the life are represented by the two numbers shown in the birth date. They are 8 from the birth date and 5 from the total of the birth date. This number 8 is described as Saturn. It is wrong to think that Saturn is a bad planet and a giver of misery. It gives misery to those who do not have a discrimination between the real and the unreal. To the higher class, this bestows higher wisdom. The Greeks called it as the number of justice on account of its equal divisions equally by even numbers. People born under Saturn's influence are of two kinds; one being the children of fate and the other with philosophic thought, religious devotion, concentration of purpose, and a zeal for any great cause. In the date of birth, 8 is seen three times. If you add up 8+8+8=24 which again when added gives 6, symbol of venus, (love). It is called the number of Jesus Christ as a redeemer of the world. It is equally so, Swamiji is occupying the high position. The month of birth is September. This period is ruled by Mercury in Virgo, the sign of which is virgin. Virgin is noted for purity. Swamiji was pure from birth due to the influence of planet. Great persons, Avatars are all born only under particular favourable planetary positions. A virgin is always young. Swamiji often writes "I am young and energetic".

The total of the birth date, known as the fadic number, is 5. This is again a very powerful and magnetic number, representing Mercury, the lord of which is Maha Vishnu. Even a common man can become popular to some extent, even when other factors are absent, on account of the force of this number. In Gurudev's case, when other factors also help, the best result has been given. It is called the magnetic number because it is the middle among the nine numbers and so has the capacity to drag every one. I like to give another case which is a striking example of three times 8 and the 5 being present. Our Vice-President, Dr. S. Radhakrishnan was born on 5—9—1888. It is a well known fact that he is a great philosopher.

In numerology there is a theory that each digit in the date of birth rules 9 years, 9 months and 9 days in three circles. Applying this theory, in a cycle of 54 years (since there are 6 digits in birth date) the number 8 rules for 36 years and 7 for 9 years and 1 for 9 years

and 9 for 9 years. The number 7 is also a divine number representing the cycles of time as 7 days a week, 7 Colours, 7 Swaras, 7 Rishis, 7 Kannikais etc.. and so during its rulership man somehow links with higher stage of spirituality. The number 9, aspect of Mars, stands for force, matter and effort. It is to be noted that Gurudev did rigorous tapas for over 9 years after Sanyas, during its rulership.

Regarding the events that come in the way of the life map, based on the theory of harmony of numbers, the years which end in a single digit of 1-3-5-7 are important for Swamiji. Let as see this.

Renounced the world in 1922 which is
1+9+2+2=14=1+4=5.
Sanyas 1924=7.
Settled at Anandakutir 1933=7.
Started Divine Life Society in 1936=1.
do do Journal in 1938=3.
do Primary School in 1942=7.
Constructed Ganga Ghat in 1947=3.
and so on.

Now let us come to the other aspect that is the name value. The whole world rests on sound. Brahman is also Nada Rupam. Nama and rupa are inseperable. Chaldeans were the absolute masters of the occult sciences and they set out the values of each letter in English language, which is based on the wave lengths. The research in this science shows that the sounds produced by various manthras of Sanskrit agree well with the English language, and the value given as per Chaldean system means the same as per the implied meaning of the manthras.

Thus SIVANANDA
3 1 6 1 5 1 5 4 1 } is 27 value.

The place RISHIKESH
2 1 3 5 1 2 5 3 5 } is 27.

The Goddess
SARASWATHI
3 1 2 1 3 6 1 4 5 1 } is 27 value.

The meaning of this number is the sceptre and is described to give manthra Sidhi. Swamiji writes often to every one, "come to Rishikesh to enjoy the spiritual vibration." Probably this is due to the grace of Goddess Saraswathi, the seat of learning. The name value and the birth date total gives the sum total of the life. In Swamiji's case it is 27+8=17. Cheiro, the great author, writes thus: "The number 17 is a highly spiritual number and is expressed in symbolism by the 8 pointed star of Venus, a symbol of peace and love. It is also called the "star of Magi". It is the number of immortality and that the person's name lives after him. It is only great avatars like Gurudev can reflect life on this number and a common man who has no spirituality cannot shine in this number, which will rather give the maximum trials. The Ashram is called

ANANDAKUTIR
1 5 1 5 4 1 2 6 4 1 2=32

which is a 5. agreeing to the fadic number of Swamiji. This number has the maximum force and a study of Soundarya Lahari of Shri Adhi Sankara will throw further light on this. As this is a secret science I do not like to write further.

The name :—

THE DIVINE LIFE SOCIETY
455 416155 3185 3731541=77

which is 7+7=14=1+4=5, again his favourable number. The name SIVANANDA is 9 letters, RISHIKESH is again 9 letters, born at PATAMADAI also 9 letters, built VISWANATH Mandir which again is 9 letters. I can go on listing like this to show how beautifully Swamiji's life reflects the truth of Numerology. Great people always do the correct thing. Whenever Swamiji writes to you, think it is on your favourable date only and follow such dates. When he gives you any name, think that it is your favourable name. It is not correct to think that Swamiji selects as per calculations. It strikes him by intuition, showing that he is an Avathar.

May He bless us all!

Sri Swami Sivananda and His Misson

(P. Subbaramayya, President, Divine Life Society, Venkatagiri.)

—x—

From time to time saints and sages, prophets and preceptors and incornations of the Lord appear on this earth for samsthapanam of Dharma and Loka Sangraha. Lord Sri Krishna says in His Holy Song, the Bhagavad Gita:

Yada Yada Hi Dharmasya
Glanirbhavati Bharatha
Abhyutthanam Adharmasya
Tadatmanam Srijamyaham

Paritranaya Sadhunam
Vinasaya Cha Dushkritam
Dharma Samsthapanarthaya
Sambhavami Yuge Yuge.

Whenever there is decay of righteousness and rise of unrighteousness, the Lord Himself is born in every age for the protection of the good, for the destruction of the wicked and for the establishment of righteousness.

Sri Swami Sivanandaji did intense Tapas and meditation for fifteen years, and then, having attained self-realisation, he toured giving lectures for some time and started the Divine Life Society and His Divine Mission at Rishikesh in 1936 for the spiritual enlightenment and uplift of the humanity as a whole. Our Swami wished to share the bliss of his spiritual experience with others. He is ever conscious of His Divine Mission. Swamiji Maharaj says:—

> "*I heard a voice from within, 'Siva, wake up and fill the cup of your life with this nectar'; share it with all. I shall give you strength, energy, power, and wisdom; I obeyed His command. He did fill the cup and I shared it with all.*"

Very often Guru Maharaj writes to aspirants that he lives to serve them all and make them all happy and help them all in destroying the ignorance and in attaining the goal of life, Kaivalya. He wants us to be true, to be sincere, to be earnest, to be vigilant, to be hungry, to be thirsty and to equip ourselves with discrimination, dispassion, sixfold virtues and yearning desire for liberation. Like Sri Krishna, who says in the Gita:

Ananyah Chintayanntomam Manmana Bhava,
Sarvadharman Parityajya Mam Ekam Saranam Vraja

He assures us that He will grant us all the bread of eternal life, the nectar of immortality, the garment of everlasting peace and cheer, comfort and rest. He promises us that he shall take care of our body and soul and asks us to seek solace and refuge in Him without any delay.

Swamiji has attained the summum bonum of life (i.e.,) Self-realisation. There is nothing for him to achieve in the world. He is an acme of spiritual experience and realisation. He finds action in inaction and inaction in action. He is a Sthitaprajna, a Trigunatita and a Dwandwatita of our Vedantic lore. He is a living commentary on the Upanishads, Brahma Sutras and the Gita. He is always in Sahaja Samadhi. Still he works to set a noble example to the spiritual aspirants. Lord Krishna also says in the Gita that though He has nothing to do in the Three Worlds, He works incessantly to set an example to the world. Indeed, Mahatmas like Swamiji live for others like the rivers, trees, clouds etc.

Swamiji is not only a doctor of body but of mind and soul. His method of relieving the physical ailments, as well as the Bhava Roga that is the desease of birth and death, is unique. In his ashram he combines all systems of medicines–Allopathy–Homeopathy–Ayurveda-Unani–Naturopathy and Namopathy (i.e.,) the sacred name of the Lord. He understands keenly about the spiritual evolution, tastes and temperaments of a particular aspirant and advises him to do sadhana accordingly for quick spiritual evolution. He says, "As the mind of the modern man is very complex, the yoga of synthesis is alone

best suited to him". The mottos of the Divine Life Society are also these :—'Serve, Love, Meditate and Realise.' These stand respectively for Karma yoga, Raja yoga and Jnana yoga. Swamiji wants us to develop simultaneously and harmoniously our head, heart and hand. His wish is that like himself we too should possess the keen intellect of Sri Sankara, the loving heart of Buddha and the Anasakti of Janaka.

As already said before, Swamiji started the D.L.S. at Rishikesh to carry out his Divine Mission. Within a short time, quarter of a century, it has rendered yeoman service for the spiritual and moral development of humanity as a whole. Its ideal is the dissemination of spiritual knowledge. Swamiji is an ardent advocate and champion of Maha yoga. Swamiji himself has written more than 200 volumes on Yoga, Religion, health, etc., besides he has written monumental commentaries on the prasthanatraya, numerous letters to aspirants all the world over and sends various messages for various purposes and functions. Swamiji says that dissemination of spiritual knowledge is a Jnana Dana or Jnana Yoga which lasts long. Various magazines like "The Divine Life", "Branch Gazette", "Wisdom Light", "Health and Long Life", "Forest Academy Weekly" etc., are published towards this end. He distributes books and leaflets worth about seventy to eighty thousand rupees every year free of cost. His sincere desire is that the whole world should be flooded with spiritual literature and immersed in spiritual atmosphere. For this purpose he uses the most uptodate means like the Gramaphone record, Printing press, Radio, Photo studio, Cinematograph etc.

His books are very simple and Lucid. Even a first form student can understand his writings. Just as guides are useful for students to come out successful in their examinations, so also Swamiji's books and writings are useful to one and all to pass the tests or examinations of life which every one of us faces at every moment of his life. His writings have a universal appeal and approbation, for they are above caste, colour, creed, race and sect. He appeals to the heart and mind of the individual. Hence every one finds solace and satisfaction in his writings.

Spiritual aspirants are given training in all branches of yoga at Sivanandashram. About 200 selfless sadhaks are engaged day and night in this Maha yoga at the headquarters. Besides, about 400 branches of the D.L.S. all the world over and thousands of disciples and admirers of Swamiji are carrying on his mission with great zeal and interest. The headquarters of the D.L.S. provides coaching and discipline for quick spiritual evolution and integral development of an individual. There we get food for our body, mind and soul. There are various departments at the ashram. There is Viswanath Mandir where we can worship Lord Viswanath: in Bhajan Mandir we can participate in Maha Mantra Kirtan. "Hare Rama Hare Rama Rama Rama Hare Hare, Hare Krishna Hare Krishna Krishna Krishna Hare Hare."

Swamiji started Maha mantra Japa in December 1943 for the good and well-being of the entire humanity and since that time it is going on day and night without a stop. If you are interested in pranayama and yogasans, the Hatta Yoga professor is there ready to teach you the art and technique of yogasans and pranayam. If you are intered in vedanta and other branches of yoga the professor of Yoga Vedanta Forest Acadeny will teech you. If you are inclined to serve the patients with Narayana Bhava Sri Sivananda Charitable dispensary provides you the best opportunity. If you know how to type, there is lot of matter to be typed in the office. If you are interested, you can work in school, Yoga Musem. There is also a kitchen where you can prepare Southern and Northern dishes. Above all you can always be in the midst of the sacred Ganges and the Holy Himalayas and Lord in flesh and blood, Sri Swami Sivananndaji Maharaj.

Swamiji Sivananda's Four Vedas

(Mrs. Sambasiva Rao)

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Beloved Atmaswaroopa! Salutations and Adorations:

I am very happy to enjoy the blissful moments along with you all in to-day's Divine Life Conference at Madras. You all know about our Gurudev Sivanandaji and His mission of dissemination of knowledge and the holy activities of this Ashram at Rishikesh. Among all his messages, there are four words which are like the four vedas.

Our puranas say that there are four vedas. From there came the Upanishads and Geeta and other great grandhas. The four vedas are original first grandhas for Hindus just as Bible for Christians, Kuran for Muslims. All religions say the same truth. The aim of our life is to attain Godhood. This is the main object of every religion. The Eternal is the same. But the paths may be different. Finally all the paths lead to the Eternal Truth. Truth alone exists. That is God. " Jagan Midhya " " Brahmam Satyam " That is all the objects, persons, animals and everything in this world are subject to destruction. Nothing lasts except the " Atman " and this is a part of " Brahman " which is permanent. This is the Truth.

So Brahman is permanent. Since we are born as human beings having Atman and intelligence and Gnana, it is our bounden duty to seek for liberation (Moksha) from this bondage (Samsara). It is very rare to get human birth. We have such opportunity in this world. We should not waste the chance. Because to-morrow is not ours. We do not know after this life, whether we will again take birth as human beings. So in this birth alone we have to try to get salvation. We must move nearer to God by constant rememberance of God. As our Gurudev Sri Sivanandaji says, D. I. N. that is " Do it now ". Yes if we miss the opportunity, we may not get the human birth again and realise God. Time is the most valuable factor. We cannot regain the Time. We can get back any jewels lost, memorise any thing, we can regain health, any thing we can get again. But we can never get back the time spent. Every day we are losing some of our life. Daily we have to think of what spiritual advance we gained on the last day? How much it is increased? That way we have to think daily. We should not waste time. Remembrance of God is life. Forgetfulness of God is death. All the years we live without remembrance of God, which is death, though our physical body exists. The small time spent in remembrance of God is life. So we should not waste our time simply being much attached to Samsara and the perishable world. We can live in Samsara with remembrance of God. We can cross the ocean of Samsara by Lord's name as a boat. Boat can float over water but water should not be in the boat. Then it will sink.

To attain God and to liberate from the Samsara, in Krita, Threta, Dwapara Yugas the Rishies and other great persons prescribed Yagna, Dana and other rituals. These involve finance and physical strength. In Kali-yuga now great persons say that mere repetition of Lord's name will give mental purification and lead to God, the Eternal. We can repeat any Name according to our taste. As there are four Vedas, there are also four Yogas (Paths) Jnana yoga, Raja yoga, Bhakti yoga and Karma yoga. Yoga means " Union with God ". We can join God by adopting any one of the above methods. But Gnana and Raja yogas are difficult. We can adopt Bhakti and Karma yogas since they are practicable. Our Gurudev Sree Sivanandaji too has four Vedas in concurrence with the four Yogas. His Vedas are;

(1) Love. (2) Serve, (3) Meditate, (4) Realise.

The aim of our life in any religion is to attain God so that we should not be born again and again. Jeevatma which is part and parcel of Paramatma merges into Paramatma. This is Moksha. But how to attain that Moksha?

1st Veda.

Love:—We can attain God by loving Him. Loving Him does not mean to love Him either in the form of Saguna (idol) or in the form of Nirguna (abstract). We must go nearer and nearer to Him by seeing Him in all objects and lives. There is Atman in every being. Love that object as God himself. Our love towards others should be as motherly love. How a mother loves her baby placing all her attention on it! By loving all the beings we see God in them. That establishes a sort of yoga "Love yoga" we can call it. Through love we are getting "union with God".

2nd Veda.

Serve:—We do archana, pooja to the Lord i.e., in the form of idol either at home or at temple. We do Seva to God. But this is not sufficient. Lord is not pleased only if we serve Him. He will be pleased if others are served. 'Manava Seva is Madhava Seva'. We have to serve the poor, the needy, the destitute and others. God has given us the opportunity to serve others. We should not lose this opportunity. God exists in all the beings. If we serve God through these beings, He will be immensely pleased. For me the temple and the hospitals are the same. We see God in the temple in idol form. We see God in hospital in all the sufferers. Similarly we see God in invalids and old persons, children and poor ones. So we have to serve them. This is a sort of Karma yoga. We will be coming nearer and nearer to God when "Manava Seva" is done. So service of humanity is the service of God. We have to extend this service even to animals, birds etc., as they too have "Atma" the sparks of Brahman; the Eternal. Even serving the plants, and trees is also an yagna. "Tharu, Latha yagna".

3rd Veda.

Meditate:—Through meditation we can obtain God. Meditation means placing our mind on Lord. This is also a sort of "Dhyana yoga". We can meditate on Lord in the form of any object or any abstract quality such as Truth, Peace, Compassion, etc. We can do Japa, Dhyana etc., or repeat any of the Lord's names. But if the Name (mantra) is given by a Sadguru such as Sivanandaji, the power of the mantra will be intense. More over the Guru guides us when there is any fall from the high level of spirituality. He will uplift us from lower stage to higher stage. So better to choose a Guru and get mantra from him. Meditation may be done by placing our aim on any idol or any figure, or any symbol.

Om Symbol is a sacred symbol. It is Pranavam. This name "Om" when repeated gives tremendous power. We can fix this symbol between our two eyebrows (Trikuta) and meditate on it. Gradully we feel "Om" the pranava. This is a sort of "Dhyana yoga".

4th Veda.

Realise:—When we see God in all beings we feel happy that we attained God. It is illumination. The Atma becomes purified. It shines within ourselves. That is bliss. Supreme Satchidanandam. The great personalities come to this Siddhi Stage because they are Stitapragnas. Pain and happiness, grief and abuse, wealth and poverty, Sinner and Pujyas, Knowledge and ignorance are all the same for such stitapragnas.

But the great achievement to us is that these Siddhas do not keep quite. They are not satisfied with their Realisation. They pity others and try to purify others. See Lord Buddha? After this Siddhi he wanted to impart knowledge to humanity. He felt it was his bounden duty to uplift his fellow person. Similarly Sri Rama Krishna, Sri Vivekananda, Sri Rsmateertha, Sri Samartha Ramadas, Sri

Ramanamaharshi all imparted spiritual knowledge to people. Sri Swami Sivanandaji, Sri Swami Omkar, Sri Ramadas and Sri Gowtami Jeevakarunyananda, Sri Kesavateertha are now sending their valuable messages to us and transforming from Athiests to Bhaktas, Monster to man, man to Madhava. So we have to treat them as the incornations of God. Let us pray to God to give long life to those who impart spiritual knowledge to us. Let us also dissemirate that knowledge to others as much as we can. This bliss is inexplicable. One should enjoy this bliss only by his own experience through sadhanas. Let us follow Sri Swami Sivanandaji's four valuable Vedas. "Love, Serve, Mediate, Realise".

Om Tat Sat.

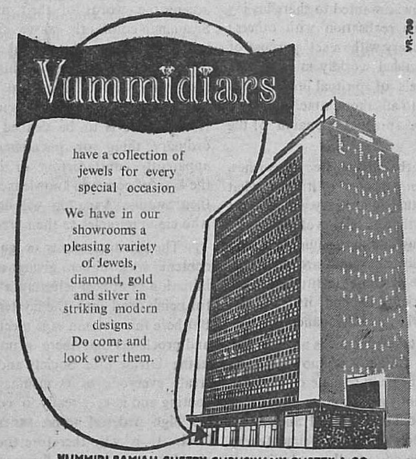
—o—

RELY ON GOD ALONE

Lead a life of intense activity. Do not depend upon anybody. Rely on God alone. Give up idle talking. Remeber God at every moment. Utter in every breath the name of the Lord. Centre your thoughts upon his lotus-feet. Have strong faith in Him. Endeavour to make your faith a matter of adoration and love. You will enjoy Supreme joy.

Think rightly and clearly. Become a man of measured words. Do selfless service. Surrender the fruits of action unto the Lord. Pray to God for His mercy, Divine Light, purity and guidance. You will attain the Supreme.

—Swami Sivananda.



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(Siva Pada Hirudaya)

—x—

Swamy Sivananda !

Vocabulary fails me when I make an attempt to give out my impressions and enlightened experiences I have gained from His Holiness Sri Swamy Sivananda, born out of a contact made as early as from the year 1936. From whatever angle I look at this world personality, I am bewildered to find that he stands aloft and unique in every sphere from which I have made approaches. Lord Krishna was a companion, coach, charioter and the Absolute to Arjuna in various modes of approach the latter had towards Sri Krishna. Similarly, Swamy Sivananda appeared at first as a mere sadhu who wished and worked for world welfare ; next he appeared as a zealous religious preacher who wanted to share his joy and ecstacy of his realisation with others; again as a missionery with a set purpose of training the misguided worldly minded men into proper channels of spiritual life ; next as a guiding master to all those attached to him and finally as the spiritual monarch of the 20th century.

Kalpakataru, the divine tree of wishes, yields whatever one desires of it. So, what one gets of a spiritual luminerary will be what his own level is in the spiritual evolution. Why I say this is because, of late, numerous and varied criticisms nay aspersions are being cast on the unique and dynamic institution as the Divine Life Society is and its founder president H. H. Sri Swami Sivananda.

Hardly will I take anyone as a superman, much less a saint. In quest of knowledge and truth I have had the good fortune of being at the feet of great saintly personalities like Sendamangalam Avadoodha Swamigal and Bhagwan Sri Ramana, to name a few. Almost every place of pilgrimage dotted all over India and ashrams or mutts worth the name were visited by me. This wide travel and varied contacts with great men have greatly potentiated my selectivity cum receptivity in taking guidance of men whom you may call great. Even as there is no river superior to Ganga, I could dare say there is no institution in the spiritual field better than the Divine Life Society and there is no saint who could stand a comparison to Swamy Sivananda. Of course my contact with the great *men of the world* may be poor, but the experiences and solace given to the "inner self" at the hands of Sri Swamy Sivananda, if it could ever act as the guiding principle of selectivity, points out to the conclusion given above,

Great men do miracles so that the half-believing may have their faith reaffirmed to accept the words of their master. Swamy Sivananda constantly warns his followers not to be carried away by the tinkerings exhibited by way of miracles and siddhis yet unostentatiously and without much ado or propaganda he is carrying out his own numerous miracles. If a miracle is to be defined as one extraordinary thing or phenomenon which is apparently contradictory or inexplicable by the laws of common knowledge or occurrence, then Swamy Sivananda will be atop of those who claim miracles to their credit.

The spiritual gurus or guides often rest content with either giving an upadesa–an initiation or at best selecting a chosen disciple for being lead into the mysteries of realism. But here this veteran sage meets all challenge and proclaims that there is no esoteric circle in the Divine Life Society and not only that treats everyone of its members on an equal footing and is ever ready to come down from his high pedestal to meet them at their own level. It is why therefore today the whole world looks up to him for a message of hope, solace and security. Once he comes in contact with anybody, he seldom loses sight of that

person and not only that ; he keeps the closest watch on the spiritual progress of that man and never fails to warn him in good time and even if the warning is not taken heed of to repeatedly direct his efforts of rescuing him and putting him back on the right path. A personal example will be most revealing here. During the great Bengal famine I had great lure for the communists and their relief measures. I could almost say that I turned a communist, lock stock and barrel. I entirely stopped corresponding with the Swamiji treating his letters casually as mere petitions for monetary support as from any sadhu who generally takes advantage of the spiritual inclinations of people and makes a living on that. It must be recorded here that my calculations and estimation of this yogi were entirely wrong for which I had to repent, and indeed very sincerely, at a later stage. Time in and time out the letters will come to me warning "Dear friend you are going on a wrong path, awake, arise". If at all today, I know anything about life and human affairs, be it social, political or religious, I entirely owe that knowledge to Swamy Sivananda. He has given me such deep insight, that life was a vexing problem for which I sought refuge by begging for initation at his hands in December 1943. Swamiji is accused of giving sanyasa to every Tom, Dick and Harry, irrespective of their susceptibility or suitability ; this is not a fact. Not only he abstained from giving sanyasa to me but after having allowed me to remain in the ashram for 40 days, sent me back to lead the life of a grahasta. Still, I was far from realising what great a personality Swamiji was. I had been attaching too much importance to the externals, that I was carried away by the false impressions that are usually gathered by the worldly minded, by judging things from their external appearances. Sense of proportion and true values of life were revealed to me much later and truly has it been said that only the serpent knows its legs. The more you advance in your sadhana the more you are able to get at the subtle things of life and then properly evaluate persons and personalities and appreciate the good in all and differentiate the best among the good. It is indeed all very difficult for the common man to understand, but at a glance a spiritually advanced soul can see "what is what".

Swamiji had been my counsellor in the early days, the head of an institution later, then a spiritual preceptor: but now for me "all in all".

—o—

ETERNAL HAPPINESS IS IN GOD ONLY

Nitya Sukha (eternal happiness) and Paramasanti (Supreme Peace) can be had only in God.

Therefore pray to the Almighty Lord. "O My Lord! By entertaining various useless thoughts, by vain and wild imaginations by entertaining myriads of Sankalpas my heart and mind are afflicted with severe sores. Enough! protect me. O Lord, do protect me. Turn my mind towards Thy lotus-feet. Make it rest in Thee for ever. This is my fervent prayer. This is all I want. Thou knowest my heart." He will guide you in all your activities.

The sense enjoyments are pleasure at their commencement only. They turn bitter and painful in the end.

The wise persons do not find any delight in sense pleasures for fear of disease, decay and death.

One may rule over the whole world. Yet he cannot have peace unless he knows his own Atman or the Supreme Self.

Swami Sivananda.

The Message from the Flowers

(His Holiness Atmayogi Sri Sri Sri Gopinathji Maharaj)

—x—

My good friends,

The Divine Life Society Conference has lasted four days and we are now at the finishing stage. It is my good fortune to be the last man to speak from this dais. I am greatful to Sri Om Narayanji and all those good souls who arranged this Conference, for having given me an invitation to attend and participate in this soul cleaning campaign. During these four days you have seen and heard great souls from this dais. Many of them are very intimately known to me and a great bond of something more than mere affection and regard exists between us. Dewan Bahadur K. S. Ramaswamy Sastriar, H. H. Nityananda Saraswati Maharaj, H. H. Shudhdhananda Bharatiar, Prof. T. M. P. Mahadevan, and our good Omji have all spoken to you from this dais. They are all very good friends of mine, if I may be permitted to express such a thought and we have all spent many happy hours together in my ashram and elsewhere on many occasions.

From them, during these four days' Conference, you have heard much of Gurudev Sivananda, the man, his life, his works. Much can yet be spoken of this BEACON LIGHT OF KALIYUGA and neither you nor I will be tired of hearing about him. But the great souls who have spoken here have already touched on the essence of Gurudev's life and work and I feel diffident to follow the trail laid by the previous speakers.

What shall I then speak about? I do not have to wait or ponder over what I shall speak. At the moment, certain emotions are running rampant within me and certain ideas and experiences of mine are surfacing for expression. It is here that I shall take off.

As I was coming to the Conference today, I saw huge crowds, tens of thousands of them, man, woman and child, returning from the Test match. Later, many more tens of thousands were emerging from the race course. And on reaching here, I saw the crowds here too, but alas! not in tens of thousands, but in hundreds. It was this scene that stirred up emotions within me.

Why do so few care to attend functions where men of experience wisdom and sanctity await to give them the key to Evolution and God Realisation? Why do so many rush off to places where only transitory pleasures await them, chasing shadows, shunning reality? Is there something wrong in human beings, in the human brain, in their thinking? These were the thoughts that were churned up by my emotions, at the moment I entered the Conference hall.

Really, if there is something wrong with human beings, with human brains, then man cannot be called a perfect creation and the age old thought that man is the noblest of all God's creation topples over and joins the dust at his feet.

Early in life, I placed my feet on the Spiritual path. Abnegation and renunciation of course could not set in just then, but they were hovering about in the offing. Nor was I bothered whether I had abnegated or renounced. Those features manifest only through conviction and maturity and I was a mere novice then. So, I could not be expected to have conviction or maturity. I attended lectures of Mahatmas and thinkers, read books on Spiritualism, and held discussions. I learnt something from then, unlearnt much, and collected more doubts in the process than I had when I began my spiritual journey.

Through the years I not merely began to find, but was beginning to be convinced that man was not the noblest work of God. Evidence, provided by man himself, was to the contrary. Doubts assailed me sometime

thereafter, when I heard great men speak or read their books or spoke to them, and so came a cleavage and defection from the beaten path laid down by great men who had gone before us. I began my own search which now became an adventure, an experience and an experiment. There were no regrets. Only an inner joy and a strengthened conviction that I was about to find out something of great import, sooner or later, nor did I have any consciousness of the time factor. I was not in a hurry, nor did I lag. The truth could dawn sooner or later, I was in no hurry.

It was at some stage of my lonesome trek across the wilderness of the spiritual woods that I suddenly got the clue. And the clue came from a message from the flowers, and it is to tell you of this discovery of mine that I have come on this dais.

The Flowers Step In.

Somewhere on the outskirts of the City lived a poor man who eked out a living for himself and his family by raising a garden and selling flowers. Each day he watered his jasmine plants, fed the soil and weeded the unwanted growths around them. In the evening his women folk plucked the jasmins and strung them up into lengthy garlands. By sunset the old gardener took his garlands and sat near the temple gates of the city till they were all sold. One day he sat as usual with his wares for sale. An old man was the first customer. He was a 'regular'. He came and took his usual quota of two yards of jasmines and left. The next customer was an old woman who came and asked for two yards. This the flower seller cut from the main chain and sold to her. Next came a youngster on a bike. He bought the remaining chain of two yards and left. Now let us follow the flowers to their various destinations. The first bit was taken by the old man to a small hut in the slum area of the city. Here a 25 year old female took the flowers and artistically wore them in her hair. She was a prostitute by profession and was getting ready in her war paint, to attract "customers". The second quota of flowers taken by the old woman went to a poor section of the city where with tears in her aged eyes, the old woman gently and affectionately placed the flowers across the prostrate body of her dead daughter. The third part of the garland taken by the youth on a bike reached a gaily decorated and flood lit house with bands playing where it adorned the neck of a beautiful teenaged girl who sat on a decorated peacock throne. She had attained the age of maturity and was being blessed by family and friends.

I pass by the house of this gardener every day after night fall. I slow down as I reach his garden and usually lean over the fence and speak to the old gardener if he is within range. If not I still stand there, enjoying the silence around me, inhaling the sweet scent of the garden flowers in bloom. And that night, as I stood leaning against the fence, watching the moonlit garden, inhaling the scent of jasmines, the gardener absent, I suddenly felt a change coming over me. Did I hear the jasmines speak? Were they waiting to give me a message? Were they waiting, patiently, silently ever since the dawn of creation to deliver this message? Was it for me alone-or was it for all humanity for all time to come, that they give their message.

From somewhere I heard their voices speak sweetly and gently, and this is what they said, one jasmine to the others :—

"You know, it makes me laugh to think of the collosal vanity of mere humans. They have been given an instrument which no other part of creation has been given, namely a speaking tongue. It was given by God so that he may express his thoughts. But what he does is just the reverse. He uses his tongue, his power of speech, TO HIDE HIS THOUGHTS, TO HIDE THE TRUTH, TO MISLEAD OTHERS, TO TEMPT, TO BETRAY, TO DISRUPT. Strange is not it, that this same tongue could have been used by all humans to better themselves and better others, to make the world a safe place to live in. But alas! so few use it for such a noble purpose. And yet it is laughable to see them

use their tongue to say that MAN IS THE NOBLEST WORK OF GOD. Thank God it is not true. It is only his tongue that says that, and he says it to cover his defects from the rest of creation, from us flowers too. Fortunately the rest of creation gives scant respect for what he utters. They know his worth. He even speaks of DUTY. What a mockery he makes of the word. How many of these humans know their duty. What would he say if he heard of our conception of duty and how rigorously and sincerely we do it. Take the case of our companion jasmines who bloomed this evening and went to market on the garland. A part went to a prostitute, part to a corpse and the rest to a newly matured girl. Now we were sent to this world to give others a sweet scent and remain white and beautiful until we fade away. Did we fail to do our duty just because we had to adorn a prostitute's head? Did we refuse to lend our scent just because we had to remain on the body of a corpse? Or did we make a hue and cry and fuss about and lend extra sweet smell or change into technicolor just because we were decorating a beautiful young girl? Or did we look forward to a reward or a word of thanks from any of these users. Did we refuse to bloom because there were no customers? Or because the gardner was not of a higher caste? Can we not safely say that we did our duty for the sake of duty, expecting no reward or praise! Did we avoid doing our duty because we could not expect a reward?" Thus spoke the jasmines, one to another.

I came out of the trance by the garden fence, I know not when, but this I did know, that the Truth of the Ages was knocking at the gate all through time, but there were few to attend to the knock. And so, on that silent night, across the moonlit sky amidst solitude and flowers, the Divine Fingers tapped across the golden flute the essence of the Song Divine.

" Karmanye' vadi karasthe'
—ma phaleshu katha jana
—ma karma phala hethur bhu
—ma the sangosthwa karmani "

" Thy business is with action only, never with its fruits. So let not the fruit of action be thy motive, nor be thou to inaction attached."

I now know what to do, where to go—I was on firm ground. Certain age old theories and motheaten beliefs crumbled to dust and amongst them Tennyson's lines.

" For what are men better than sheep or goat
That nourish a blind life within their soul
If knowing God they lift not hands of prayer
... " etc.

Tennyson had lowered man to the level of sheep or goat for not praying. But sheep and goat, were they so low? And was prayer everything?

The Eternal Truth was revealed by those harmless beautiful silent sweet smelling flowers. That all things created, sand and stone, fire and water, man and beast, each has its place in creation, its importance, its appointed task and nothing is too great or too small in this mysterious Universe of ours. Unless this great truth is realised, and allowed to seep into our very life blood, into our prana, into our atman, we cannot say we have left Ahamkar at the back door, and until ahamkar goes, we remain just ignorant robots, with no hope aspiring for Gnana and Evolution.

Those of you good people listening to my words might think I am decrying humanity. That is far from the Truth. Deep down within each one of us is an Atman, great as the greatest, clean, clear and shining. It is unfortunately buried deep in the miasma of maya by the agency of rebirths. The nobility of the Atman and all it has is unable to manifest itself due to this burial. It is to remove the maya shroud around the Atman that I have spoken. There are no short cuts to clean up this shroud. It can be done only through " self-effort ". I am not trying to awaken your soul—For the soul never sleeps. Is not the Soul Divine. How then doth it slumber. No. It is you, the house keeper and the store keeper that slumbers, ignorant of the great glory, the great power that is the

Soul, the Atman. Ignorant is he sometimes of its very existence. Ignorant is he of how to remove the maya that enshrouds the Atman, Willingly does he offer flowers and fruits, incense and dakshnias to priests and images. Willingly does he bow low to gods and saints. Willingly does he trek across hills and vales, land and water, to temples and holy places.

These might keep him religious minded. But the maya cleaning comes only through Swaprayathna, not through temples and priests, saints and sages.

Asks the Lord Duttatreya :—

" *Navahanam naiva visarjanam va*
Pushpani pathrani katham bhavanti
Dhyanani manthrani katham bhavanti
Samasamam chaiva sivarchanam cha "

" *Whence can there by invocation or laying down!*
Or worship with flowers or leeves
Where are relevance of meditation and muttering of hymns?
Whereby can there be worship of the same by the same, the worship of an external deity."

Thus through the years after Himalayan blunders, a multitude of sins major and minor, and corrupt practices, (may be) following a trail of mine own, in search of the Truth behind creation and Life, considering the whole attempt to be an adventure, an experience and experiment, I found something that guided me towards realisation, in a greater or lesser measure, which matters not. May your own efforts take you to your goal. That is my hope.

Somebody began this Conference four days ago, It was given to me to end it to-day, with myself forming the tail end of a long line of speakers. Thus would I like to see a still longer line of human beings winding their way up to Vaikuntam or Kailas with myself again at the tail end of the Caravan to Realisation.

For your patient hearing and well disciplined silence throughout this talk, I thank you.

Smt. Muthulakshmi Madhavan
(Music performance on 12 - 1 - 62)

Smt. Sivananda Vijayalakshmi
(addressing the evening session on 12 - 1 - 62)

The Place Of Religion In a Nuclear Epoch

(Venerable Nardeeswara Thero)

—x—

Hark, the uproar of science! Hark, the deafening burst of the nuclear bomb! The second half of the twentieth century is awake to a whirl-pool of activity. Nervous tension is ubiquitous. In this catastrophic age when science has awakened humanity to a life of luxury and ostentation, further advance of science threatens to sweep off humanity from the face of the earth.

In the sanctified soil of Mother India, little are we perturbed by the experiments upon nuclear weapons and hydrolic power in the West. Our chill penury stricken populace heave a sigh, as millions of dearly wanted dollars are scattered in the air, befouling even the atmosphere—the only item they could obtain without payment.

When humanity is digressing from the path of productive invention and converging upon a united effort to spell destruction, could we further look for the guidance to the Western world as we hitherto did. No; No longer shall we. The Western world exhausted and mentally derailed, look upon the East for a panacea. The high nervous tension in the cold-war-ridden west could be relieved only by the salubrious sanctity which the snow ridden eastern mountains and warm valleys could accord.

Thousands of nerve wrecked Westerners call annually in India and request the balm of universal kindness that the Eastern world has always offered. Theory and dogma will no longer beguile them. Tradition and convention shall not console them.

The materialism practised in the west has left the mind starving for spiritual food. "Man does not live on bread alone!" The mind is bereft of spiritual attainment. The westerner is convinced that eastern religions could feed his spiritual yearnings, therefore by the hundreds, Europeans disgrunted with western materialism seek recourse to the eastern spiritual academies. In the reorientation of their lives, they are conscious of the awakening of their mental powers. A newer atmosphere, a fresher harmony, hitherto unexperienced by them, creep into their minds. The perturbed mind gradually ceases to flutter; understanding of the dire stark naked world arises; the concordant mind visualises a spiritual realm hitherto veiled by the thick curtain of materialism. He experiences a bliss supreme! This is ecstasy unparalleled.

When the westerner is to-day yearning for spiritual solace, the easterner that had always been in the light of understanding struggles to shed the spiritual fetters and embrace western materialism. With weeping eyes the religious easterner has watched the drifting of the Indian from a religious atmosphere to a materialistic mundane life. Here in India we are now in need of a reorientation of life. Let us take pride in our ancient religions and books of knowledge and kindle our spirit.

The world's most compassionate teachers arose here in Holy India. Let us go back to these teachers and seek solace in their revelations. Materialism will cast humanity to the melting pot; beware of it, and seek refuge in our own spiritual back-ground. Religion is the only solace to man, in life and death! Religion is the universal law that morally binds the human race! No penal code is so effective as doctrinal observance.

Indian religions like Hinduism, Buddhism and Jainism preach "Ahimsa" as "Parama Dharma". No protracted wars have been waged in the name of these religions. Tolerance has been the motto of these religious schools. Our religious cannon shall silence the materialist cannon of aggression. Let us arm ourselves with innocent moral discipline, strengthen our-

Athmayogi Shri Gopinathji Maharaj

selves with loftier spiritual aspiration, harness the forces of mental development,gear the torch of universal compassion, and let us march forth against the realms-materialism, cancour, torpor, slothfulness and ignorance.

II. The Place of Religion in a Nuclear Epoch.

This indeed is the earnest reply we could give this speedy nuclear age.

When we go back to the ancient vedas, we discover the efforts of primeval thinkers endeavouring to apprehend the cosmic force. Still later we arrive at a monotheist ideal of a supreme "Brahma". The world population increases and humanity moves to newer realms; with the disintegration of the population and the arising of fresh kingdoms, monotheism gives way to polytheism and instead of the sequestered vale of the Supreme Brahma, the ideals of a pantheon of gods is accepted. Propitiating deities gives mental solace to the distressed, thus arose a pantheon of sympathetic compassionate Gods and godlings. Hinduism, of all religions in the world, has never rejected the addition of fresh gods into its pantheon; with the profoundest respect they have found a permanent place in the altar.

The bhakti cult is deeply imbedded in the Hindu heart and Gods are worshipped with awe, respect and devotion. But worship and adoration alone cannot promote the loftier attainments in the spiritual realm. Theory, tradition and dogma will seldom be respected in a rational age. Peeping into the Upanisadic realms of knowledge, hitherto undiscovered is revealed. Here is fresh food for thought. The Upanisads do not belong to a particular age. They are the development of the trend of thought throughout several centuries. They have given inspiration and kindled the aspirations of later teachers. Jagath Guru Sankaracharya, Maddavacharya and Ramanujar have drunk in their crystal springs before ushering forth their own philosophies. Vedantic school of philosophy is Upanisadic loftier idealism in a cosmopolitan form.

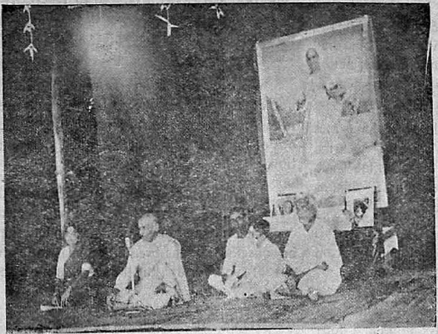
The Buddha, Mahavira, Sankaracharya, Maddvacharya, Ramanujacharya in their wake have indicated to the world that the presence of the doctrine in itself would not guide the world in its destinies. A teacher, a Guru is essential to guide humanity in their path to spiritual attainments. Thus the ideal of "Dharma" and "Guru" arose, particularly in an age of scepticism a Guru is of paramount importance. A Guru is a living example to be emulated.

The rationalists of the west have long phoo phooed the idea of Rebirth and Karmic force. The ancient philosophers of India elaborately discoursed upon rebirth and Karmic force that decides the cycle of birth in the next sphere. Experiments both in the east and west have conclusively proved the factors of Rebirth. Numerous instances have been quoted of children that have recalled their past lives.

"Yadisan vapate bijam
Tadisan bavante phalam"

Even as you sow, would you reap, he that sows evil will reap evil, and he that sows benevolence, will reap benevolence. What one reaps here is what one had sown in earlier life. Life is a constant flux and conspicuously ephemeral. Rare is human life in the ocean of samsara. Aeons may you pass to ascend to the human sphere. Remember you are fortunate to have been born a human being. Be thankful, endeavour to realise the fruits of human existence. Be not carried away by the current of modern materialism. Before you endeavour to discover the world, for a moment reflect upon your ownself. Easy to be honest to yourself and discover the real self in you. If you realise who you are, you have begun to understand the world too. Understanding lies within your reach, if you understand the "self" in you.

The mind is constantly in the search for mental formations; these mental formations have caused ignorance. Ignorance constantly create and provocate Karmic Energy that keeps the stream of samsaric life flowing.



Shri Swami Paramathmananda
(who presided over the morning session on 13 - 1 - 62 addressing the audiance)

Bhajan and sankeerthan in all languages by
Shri Kanniah Panthulu

Buddhism has conclusively accepted the theory of Karma.

"Born of Karmic forces, with karma as conception, Karma as kith and kin, and Karma alone as your succour whatever action you commit, whether meritorious or demeritorious, even such results will you reap."

In another instance the Buddha states "Kammam Kammam Vibhajah" Karma takes its own course and no external force need shape it, or decide its course. Just as you sow, even so will you reap.

Delusion and hallucination, even in this age of science, will prevent humanity from understanding lofty philosophy. Ignorance by itself gives rise to mental formations; mental formations awaken consciousness; consciousness creates mind and body; mind and body evolve the six organs of senses; the six organs of senses yearn for contact; contact causes pain or sensation; sensation kindles insatiable craving; craving causes grasping tendencies; grasping tendency procreates existence; existence gives rise to fresh birth; fresh birth in its wheel brings all the attendant miseries —old age, death, sorrow, weeping, discontent and other woes. Thus is the wheel of suffering set a rolling in the world of agony.

The tide of suffering could be arrested by eradicating or expelling the root cause Ignorance. The conquest of "Avidya" is by "Pragna". Knowledge conquers ignorance. Now how could knowledge be attained? True pragna arises through meditation alone. The two fundamentals necessary for knowledge are, morality and concentration.

Knowledge again is of three types! Srutamaya gnanam, Cintamaya gnanam, Bhavanamaya gnanam. The knowledge one begets by relishing the words of the teacher is srutamaya gnanam; the intelligence that dawns upon one through profound thought and contemplation is cintamaya gnanam; the insight one gets into loftier ultra mundane sphere of life is the bhavanamaya gnanam. Each sphere of knowledge promotes the attainment of the next.

The ancient yogic system of meditation, centuries ago, was introduced to Tibet. It is practised by ascetics to this day. The yogis of Tibet lead a secluded life, ostracised from society.

When tranquilising the mind one should not contemplate on the past events nor even in the present; one should not be over conscious of the fact that he is enrapped in meditation.

The five senses will prompt queer exaltations at this moment; be not distracted; concentrate upon inhalation and exhalation; be conscious of the breath that passes in and out of your body but be unaware of this body.

"OM"—Every breath inhaled is pale—white in colour; every breath exhaled is blue in hue "HUM"; as breath passes through the labrynths of the lungs it is ruddy hue—"AA" Calculate the duration of each process—this should be done without preponderance, as the mind is liable to be distracted. When wrapped in meditation take heed to preclude vain thoughts. Conceptive thoughts will flood into your horizon as you endeavour to preclude them. As waves arise and break off at the river side even so will the thought waves arise and break away under his concentrative bounds. As one apprehends this fact, newer thoughts and fresher visions enter one's horizon but one need not be alarmed as the mind, struggling to have its own ways, refuses to be quiet and this is its last effort before tranquility-be not conquered by the mind but conquer the mind.

The mind unencumbered soon settles down; just as the limpid water is crystal clear even so will the mind be.

The ancient commentarian states that the mind should be strung even as the Brahmin strings his thread. It should not be over strung nor should it be too loosely spun. Occasionally relax the mind and allow it to absorb external thoughts, but check its deviation leading to frivolous thoughts.

The moment will appear when the body cannot be identified from the mind. At the moment the mind and body merge into each other and physical consciousness disappears, a feeling that one is being lifted into the air and that one is floating in the liquid eather appears. Be not beguiled by any illusions or conceptions at this stage of mental evolution.

Physical existence is but a mirage and life a bubble in the dark ocean of samsaric agony. One begins hearing queer sounds—hazy reflections of erstwhile materialistic bearings. Oceans, landmarks in normal life, are no longer steadfast barriers. Now, a blithe spirit, one floates in the liquid ether unhampered by mundane fetters.

This is the stepping stone for the recognition of introspective meditation.

The hour of life is comparable to the distant mirage that appears in the horizon. The one that is lured thither wanders forth and never retraces his steps, one that is not lured but earnestly searches arrives at the utopian Oasis.

—o—

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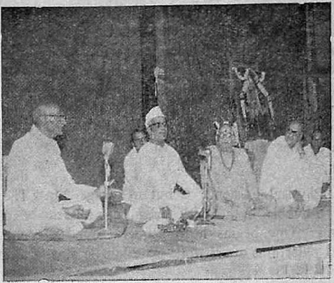
Shri K. S. Ramaswami Sastriar
(who presided over the evening session on 13 - 1 - 62, speaking)



H. E. The Governor of Madras (left) and **Shri D. M. Agarwala** (right) are talking for the development of spritual life.

Athmayogi Shri Gopinathji Maharaj
(speaking)

God and Guru

(Sri Swami Venkateswarananda, The Head of Arogya Asram, Gandinagar, Adayar, Madras.)

—x—

Sri Ramachandramurti descended from Heaven unto earth in Tretayuga and we can do as he did. Sri Krishna Bagavan took Avatar in Dwaparayuga and we can do as he said. Sadguru Swami Sivananda was born in Kaliyuga true to Gita Vaakya and we can do not only as he says but also as he does.

Divinity is the heredity of Swamiji Maharaj and His Holiness is a doctor not only for the body but also for the mind and soul as a whole. His precepts are not only practical but also practicable, appealing to the whole Universe.

Divine Life Society and allied organisations are the creations of the Sadguru and they have at their credit yeoman service to mankind. Many kinds make mankind and Swamiji's contribution to world peace is unique indeed.

The sage is growing more in age but feeling young in spirit. His message is making people live to love and not love to live, his soul is ever immortal and never mortal. Swamiji is telling such great things in a telling way. But for him, what little Shanti now here will be no where.

I am only an Agnani and my only qualification is disqualification. But Swamiji is not a Gnani. Please note, he is a Brahma Gnani. The 14th Divine Life Conference in Madras was almost successful,only because of Sadguru Kripa. In matter of qua'ity, the audience was alright. Sri Sankaracharya had four disciples and Lord Krishna had only one in Arjuna. But, Swami Sivananda has an army of devotees of either sex throughout the globe!

He is proverbially lacking in GIVE AND TAKE policy. He never takes, but ever gives and forgives too. He is an embodiment of service, sacrifice, love and cooperation and he is therefore called a S.S.L.C. The very functioning of institutions like Arogya Asramam is due to his patronage only and the credit for any work we do should rightly go to the Sadguru.

A Gurumurti is only Tirumurtis put together and in his holy company, God speaks here to those who can hear. Dependance on Divinity is independence for humanity and his interesting, instructive, and intelligent advices appeal not only to the classes but also to the masses.

Even this humble self had the privilege of presiding over one forenoon session of the conference. Sri Om Narayanji and friends strained every nerve to disseminate spiritual knowledge all round. The public must have been benefitted thereby.

Sri Om Ji's mission needs a place as wide as his heart. A place on earth in Madras is essential to transport devotees to Heaven after eating to live longer and not living to eat.

Swamiji's teachings may be summed up in two verses given below :—

KNOWLEDGE OF THE SELF IS A KNOWLEDGE OF GOD AND KNOWLEDGE OF THE WORLD IS KNOWLEDGE OF FRAUD.

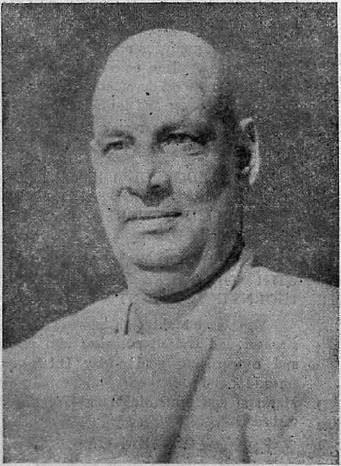
PEACE IF YOU WANT MAKE PEACE WITH THE FOES: FEAR NOT THE THORNS IF YOU WANT A ROSE.

May Guru Maharaj live longer and feel stronger and convert our vices into virtues and copper into gold! May D.L.S. cult spread far and wide, as Sri Mai Swaroop Mai Markand and other Mahatmas have already wished.

OM SHANTI.

—o—

Shri K, Vanamamalai
(of Madurai)



Swami Sivananda

The Science of The Self

(C. Manickavasakom)

—x—

The acquisition of the knowledge of the science of the self has been from time immemorial regarded as part and parcel of Indian culture. It is the nucleus of the cultural heritage of India. It is delineated in Chapter X, verse 32 of the sacred scripture 'The Bhagavad Gita' and identified with Lord Krishna when he explains to Arjuna in these words :—

"OF sciences, the science concerning the self am I".

The science of the self evolves from a knowledge of the self. The aspirant, who is the seeker after the science of the self, has to begin with the study of the fundamentals of the knowledge of the self, which in its turn, will pave the way for the sublime understanding of the science of the self during the course of the process of evolution. This process is often referred to, as the highest form of intellectual cultivation by the savants and sages of ancient lore. "The highest purpose of intellectual cultivation is to give the aspirant a perfect knowledge and mastery of his own inner self". It is true that the self of the individual aspirant manifests itself in two planes–the external and the internal–during his career. It is regarded to manifest itself in the external plane, when it moves in consonance with his external senses. Likewise it is regarded to manifest itself in the internal plane, when it moves in consonance with his innate faculties of the mind, the thought, the intellect, the will and the ego, of the aspirant.

The acquisition of a perfect knowledge and mastery of one's own inner self shall be possible by the medium of prayer by constant practice. Prayer addressed to the Lord with sincerity is a potent power. By prayer, which is the guiding force in life, the mind of the aspirant is elevated to a higher plane and he draws inspiration from the great gamut of spiritual energy, from the fountain of which, flows, the 'nectar' of the knowledge of the science of the self, towards which the aspirant is attracted to acquire and experience the same.

The process of acquisition of the knowledge of the science of the self depends mainly on two fundamental principles of thought and action on the part of the aspirant. They are :—

1. The Fostering of the development of the positive qualities of virtue by a conscious effort of the aspirant

   and

2. The art of practising and regulating the silent repetition–prayer–of the one syllable "Om", by constant practice in solemn meditation.

The first principle is the demand of modern psychology. "Modern psychology exhorts the aspirant to "*know thy self*". Likewise the principle of modern science is "*Application*" and the principle of modern knowledge is *Transformation* i.e., the application of the knowledge acquired, to get oneself transformed, so as to be fit himself to move in consonance with the signs of the times. The moment, when the aspirant makes an endeavour to foster the development of the positive qualities of virtue–as exemplified by His most Gracious Guru Maharaj—Love, service over self, charity, purity, goodness, tolerance, kindness, patience, obedience, simplicity, humbleness, nobility, gentleness, Adaptation, Adjustment, Accommodation, Endurance, courtesy, hospitality etc. etc.,—these develop and emerge out of his inner-self and become dominant subduing the recessive qualities which get submerged. The exhortation of modern knowledge namely "Transformation", begins to set in, on the aspirant, as a result of which, he attains self-discipline. The aspirant gets himself transformed by gradual

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stages into a graceful personality endowed with harmony. He becomes a harmonised being, equipped with a knowledge of his self, which in turn, will acquaint him with the knowledge of the science of the self which he sincerely aspired for.

The second principle to be pursued by the aspirant is the silent repetition of the one syllable 'om' i.e., the prayer addressed to the Lord. In the sacred scripture of the Bhagavad Gita, the idealogy is embodied in Chapter X, verse 25 in the following words:

> "OF speech, I am the one-syllable "om".
>
> OF sacrifices I am the sacrifice of silent repetitions" (Japa).

Likewise, the emphasis is laid on the Principle of *Constant practice*,—of the silent repetition of the one syllable "om" in Chapter XII, verse 10 of the great gospel of the Gita-in these words:—

> "If also thou art not equal to constant practice, be intent on my service performing actions for my sake—etc."—XII,—10.

The words of the sacred scripture reveal the fact of the necessity of the day-to-day observance of well-regulated prayer by the aspirant, which is the performance of the Nitya-Karmanushtana. They also reveal the fact of the principle of rendering service over self i.e., service for the sake of service, performing actions, wholly dedicated to the Lord.

The knowledge of the self may be acquired by the aspirant by pursuing the principles as stated above. The achievement of the self-knowledge will pave the way for the sublime understanding of the knowledge of the science of the self. The two essential factors that are indispensable for this intellectual achievement are "*Harmony*" and "*Worship in Love*". From these two essential qualities, proceeds the higher faculty of "Discrimination"—which is the means to achieve the end, namely the acquisition of the knowledge of the science of the self. Lord Krishna says, "To these ever harmonious, worshipping in Love, I give the yoga of discrimination (Buddhi-yoga) by which they come unto me".

—Chapter X, Verse 10,

May God shower blessings of Grace:

Om Shanthi, Shanthi, Shanthi.

Smt. P. Sundaramma
(conducting the bhajan)

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Gurudev Sivananda

(B. S. Shankaranarayana)

—o—

The founder of Divine Life Society, Gurudev His Holiness Swami Sivananda Saraswati is one of the saints whose presence is very much needed in the present day world. He was born on 8th September 1887. Even as a boy he was ever ready to serve, share and sacrifice. He was a very intelligent boy and was graduated in medicine. He served thousands of people as a doctor. He practised before he started preaching. He did substantial work before preaching philosophy. He started practising as a Doctor in Malaya. He did not differentiate between the rich and the poor. He gave free medicine, tonic and fruits to the poor. Those who did not have shelter they found shelter under his roof. He practised all his preachings there. He came back to India to embrace Sanyasa.

In the early days he did severe Sadhana. He visited all the holy places in search of peace and knowledge. When he heard of Rishikesh he decided to settle there. He served all the Sadhus there; he nursed the sick day and night. Abundant charity, sympathy, mercy and service of the poor became his prominent traits.

He started the Ashram on the banks of Ganges in Rishikesh. Thousands of devotees were attracted to the Ashram through Swamiji's writings, preachings. By the magnetic personality of Swamiji slowly he opened Annakshetra, University and School of Yoga. Here devotees are trained to attain Divinity. Gurudev's philosophy has a place for all the philosophies of the World. His mission is to make a Christian a true Christian, a Hindu a real Hindu, a Muslim a faithful Muslim and a Buddist an ideal Buddist. Remoulding man in the image of God is Swamiji's Mission.

Swamiji started Divine Life Society in 1936. The main object of the society is to disseminate spiritual knowledge. The work of this Society is to spiritualise the every day activity of man and to make man's life on earth a Divine Life. Swamiji has done gigantic work. Sivananda's mission is to re-establish Dharma. His mission is for purification. Swamiji has written large number of books through which many people are benefitted. His motto is to serve all, love all, give all, do not despair, you will succeed, adopt, adjust and accommodate. It sounds very simple but to practise this one must undergo severe sadhana. By practising this man can attain Divinity as Geetha Says 'Abhyasena thu Kounteya Viragyena cha Grihyathe'—Practice makes man perfect. Some of the simple teachings of Swamiji are 'Adopt, Adjust, Accommodate Bear insult, Bear injury; this is the highest Sadhana. Be good and do good'. His teachings are for all, young and old without caste, creed or nationality.

The Divine Life Society started by Swami Sivananda Saraswathi has its branches all over the World which only shows how his teachings have been received and appreciated by all nations of the world. His teachings do not relate to any one religion but includes all religions, be they Christians, Muslims, Buddists. They disseminate the ONENESS of all religions.

Divine Life

(D. M. Agarwala)

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It is out of great virtue (Punya) that one takes birth as a human being. It is in this life, either one can lead a divine life or devil life. With a view to prevent a man going into evil life, the great Rishi Sri Swami Sivanandaji Maharaj of Rishikesh established the Divine Life Society. There are now many branches of the Divine Life Society in India and in other parts of the Globe, the aims and objects of which are mainly making a person lead the Divine life. The Swamiji has published a number of books for cultural and spiritual progress.

It is a remarkable feature that the teachings of Swami Sivanandaji Maharaj are so simple that they can be understood even by an ordinary person. Swamiji has renounced his lucrative practice, for the service of human beings as a whole and he always advises people to lead divine life and discard evil life. It lies in the hands of human being either to make his life divine or evil. The quality of divine life is possessing Sathvik Gunas, such as, devotion to God, simplicity of life, doing service to others, especially to poor and showing kindness to all. A man should have tolerance, be free from anger and have a mind of charitable disposition.

The evil life is getting provocation or anger, being quarrelsome and rude in behaviour and peevishness of mind, picking up unnecessary quarrels and doing harm in many ways such as, deceiving making thefts etc. Leading such kind of evil life is bad in this World and the next too. In this World such kind of persons are despised and shunned by society; mental worries and great sufferings begin; enjoyment of happiness ceases. In the next World, bad people are punished and when rebirth takes place it comes in the form of blindness, cripling of legs, hands etc., incurable diseases like leprosy, poverty, etc., which makes life miserable for human beings. Not only this but it leads also to taking the form of various lower species, of which, according to Hinduism, are several lakhs in number.

To prevent this kind of evil life great Avatar Purushahs like Sankaracharya, Ramanujacharya, Vallabacharya, Madhvacharya, came in this World as protogonists of religion and established a number of Mutts for popularising the tenets of religious and spiritual living.

Lord Krishna in his Gita has said in a number of places to think and lead divine life but not a life of Rajas and Tamas.

From these it is distinctly clear that all great Rishis, Mahatmas, Acharyas, Alwars, etc., have taken births as incarnations for the uplift of human beings.

If after all, one neglects to care great men's advice, then the fault lies on the head of the person who indulges in disregard to commands, advices, and teachings of Gita, Thirukurals etc.

In ancient times, one had to do great Tapasyas for hundreds of years for attaining divine life. But in this Kaliyuga, it is said by Lord Krishna in His Gita that He is very much pleased even if a man offers a flower or a fruit sincerely. Sincerity means with true devotion and thinking of God from the bottom of one's heart.

Not only this: Lord Krishna says that it is possible to achieve divine life by practising and devoting attention on some spiritual thoughts. If this is done, one can feel immense joy in mind, within six months.

Reciting the name of God or one's Ishta Devatha is not merely making sound, but it has got some mystic power for which an instance is given here of Sri Ananthasayanam Iyyengar, Speaker of Lok Sabha, New Delhi, who said that by reciting 1000 (One Thousand) times the name of 'OM NARAYANA' by him, a case of cobra (snake) bite was cured and the news appeared in "The Hindu" (News Paper of Madras) of 9—9—51.

It may also be mentioned here that Mahatma Gandhi was a great votary of Sri Rama and always commenced his prayers with 'Raghupathi Ragava Rajaram Pathitha Pavana Sita Ram'. Pundit Madanmohan Malaviya was an UPASAKA of Gayatri Mantra. Therefore. By adopting some spiritual basis, it is sure and certain that one can lead Divine Life.

My Journey in the Divine Life

(Srinivasa Sivananda Dasa, Kurnool.)

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In 1960 the Lord willed that I should leave Dhronachallam and come to Kurnool much against my will, perhaps with a view to spread the Divine message of my Guru Bhagavan. I continued my onward march and was able to secure a site—gifted at Kurnool in July 1961 by one of the devotees by name Sri B. Chandrasekhara Reddy, for the construction of a Sivananda Seva Ashram. On 31—8—61 I left for Sivanandanagar with the donor of the site, Sri B. C. Reddy, and had the good fortune of doing Guru Pada Puja on 5—9—61 and to attend the 75th birthday celebrations of Swamiji at Rishikesh on 8—9—61.

After a decade of Guru Seva you will be anxious to know what I have learnt from the Great Yogi and what spiritual effect it had on me. As you all know our master Swamiji is an ocean of knowledge. I am only a child in the spiritual path and what is it that I can say that I have learnt all these years—from that ocean of knowledge. I have learnt the two golden words or two drops from that ocean of knowledge—DETACH AND ATTACH. Our Master always wants that we have to detach ourselves from the worldly pleasures or happiness and strive by steady practice to attach ourselves to attain the feet of the Lord—the Creator—who alone can answer our calls or prostrations and lead us ultimately to the divine path of "Moksha". By 'detach' is meant that we should detach the mind from the objects of the world and 'attach' it to the Lord. This is otherwise called a form of Yoga. Yoga enables one to take a greater interest in life, because Yoga is life itself. The Yogi who has learnt this art of right living will be happy, harmonious and peaceful. He will be free from tensions and will be always optimistic. To detach the mind and attach the same to the Lord, requires daily Sadhana. Divine life or Yoga does not ask man to change his religion or to run away from home. God is not hidden in some remote cave or forest. He is within our heart. Our angle of vision should change. There should be an inner transformation of our heart. We should not get attached to the world, but take an intense interest in performing our duties. Misery results from attachment. On account of desire, we get attached to the objects of the world and then weep and wail, like the man who swam to salvage a bundle of blankets. This is what our Guruji said in one of his writings in the Yoga—Vedanta. There are four methods of crossing over the ocean of worldly existence, namely, tranquillity, contentment, company of the good or the wise, and thinking. They are so related to one another that, if one of them is fully acquired, others will inevitably accompany it. These four are the means of self-realization. A person who speaks the truth, who is merciful and liberal, who is free from fear, wrath and greed, who is innocent and helpful, is fit for God—realization. One cannot attain God—realization, if one has no humility and if one does not make ungrudging, unreserved, unconditional self-surrender to the Lord. The Lord knows what is good for ourselves better than ourselves. To resign ourselves absolutely to His Will, while doing our duty, is a higher form of worship than visiting temples and doing artificial ritualistic worship. The Lord does not want our external show. He wants our heart. If one says from the bottom of his heart. "Thy will be done; I am Thine; all is Thine." This is a fervent appeal for God-realization. We are all one. In injuring another we injure ourselves. In loving others we love ourselves. Unity is eternal life. These are the teachings of our Guru Maharaj and if we follow his teachings and practise them in our daily life we are sure to realise God.

Divine Life

(Speech by Smt. P. Sundaram)

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Enlightened Souls,

I am happy we have all assembled here for a common purpose of participating in the All India Divine Life Conference. We have been listening to learned speakers regarding the ways and means put to practice every day the Divine Life. Several Lecturers have told us of their personal experiences and contacts with our Gurudev. They have made deep impression in our heart. People who had come just to see the function as an entertainment have realised the need for a Guru and the merciful hand of spiritual father and leader. Some of us who have felt the protecting influence of Gurudev have now strengthened our faith and we see no difference between God and Guru. Thus, the Conference has served its purpose wonderfully.

Swamiji has illustrated to us the ways of success through the Divine Life Society. To live the Divine Life we have only to Serve, Love, Give, Meditate and Realise. He has taken recourse to all branches of literature like poetry, prose, songs, story telling, Drama, riddles, rhymes etc., to appeal to human beings of all stages viz., Boys, Girls, Men, Women and the aged. Brahmacharis, married persons and the vanaprasthas get ample guidance from him. He is himself a living illustration of The Bhagavat Githa. He came to Rishikesh by about 1924 all alone but to-day he is surrounded with huge buildings of the modern pattern beautifully situated at convenient heights. An extensive area is occupied by a dispensary, school, Yoga Asana classes, lecture halls, eye hospital, museum, reading room etc. Even a post office called the Sivanandanagar Post Office has sprung up. Thus Gurudev is an illustration of his teachings.

Swamiji is continuing the work of the great men of different ages. Like Buddha, he says that an atom of pleasure is mixed with a ton of pain. When he says, "Bear Insult Bear Injury", he reminds us of the teachings of Jesus Christ. He condemns debates on religious truths and discussions regarding God at tea table and takes us to Sri Ramakrishna's view that a person of realisation is silent. He one day pointed out to a number of dogs barking at a distance, while one dog was peacefully feasting on a bone. Till we realise, we spend our time on arguments and discussions. Coming to Ramana Maharshi, we are drawn to his silent teaching through his looks alone. So also all who have had the fortune to see Swamiji at Rishikesh will say that they did undergo a certain change when Swamiji glanced at them. Who can forget the thrill they experience at his presence expecially at his office when the whole atmosphere is charged with spiritual vibrations!

I do not wish to speak of my personal experiences for fear that I may be feeding my little "Ego". I only wish to state that I am indebted to The Divine Life Society greatly. I was born and educated in Burma where such facilities for a spiritual guidance are rare. Thus Divine Life Society and its publications have richly compensated and supplied the requisite need. The Divine Life Society at Royapuram, Madras, run by Omji is influencing thousands of people and he is helping us to have contact of Gurudev and his activities by organising religious meetings now and then. He is invited door to door to speak on the great mission of Gurudev and help others to act accordingly.

There is now nothing to worry over anything but only to do good and be good. The evil exists around us and in us. We cannot set right the ways of others and if we do so, we will only lose the little good that we have in us as our mind has to dwell in the evil that

we set out to correct. The inner evils are many like the hundred sons of Dhritharashtra and the little good in us is too weak to resist and evil must exist to glorify good. So instead of grumbling about the evil we have only to ignore and let it die a natural death instead of fighting against it.

Before I close, let me recall a very inspiring story of Gurudev regarding a millionaire's son The son of a millionaire is rich and he can command all comforts. But he has to satisfy the conditions of the will. Till the age prescribed in the will he is under the control of a guardian. He is powerless to use his money though he is the absolute owner of a huge property. He cannot buy a motor car as the company will treat him only as a minor. So also the world is ours, all joys are our own and we are the owners of everything. But to use it we must satisfy the terms of the Lord and qualify ourselves to enjoy his wealth. When we serve, love, give, purify, meditate and realise, we become worthy of the wealth of the Lord. May Gurudev help us to do good and be good. I am thankful to the authorities who have given me an opportunity to dwell on such holy and mighty thoughts.

Gurudev Sivananda

The Poet, Dramatist and Story Writer

(Shri K. S. Ramaswami Sastriar)

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Great poets have seldom been great philosophers; and great philosophers have seldom been great poets. But there have been a few great exceptions. Among them should be mentioned Sri Shankaracharya, Sri Appayya Dixita, and his great descendant, Sri Gurudev Sivananda.

I Poems

All the works of Swami Sivananda are in English and no Indian has written or can write great and beautiful and memorable English poetry. Gurudev's English poems were meant to present *vedanta* in an attractive form to the west, in English, which is the modern world-language.

He says about *Maya* :—

" You know that this body is impure and inert: yet you adore it and worship it ; You take it as the pure Self. This is Maya. Renounce lust and money; There is no world for you: You will conquer Maya. You will attain immortality ".

(Philosophy in Humour. PP. 3 to 51). He ridicules pseudo-vedantins, impotent vedantins, and lip-vedantins.

" He repeats Sivoham, Sivoham, when he sees the house-holders, and closes his eyes and sits on Padmasan ".

"He talks much on vedanta,
He is fond of tall talk,
He gossips and poses ".

About the " Real Vedantin " he says :—

"He is a real sage
He is full of wisdom.
He is silent and peaceful
He is radiant and joyful
He never asks for anything,
He gives and gives,
He transforms others
He elevates and inspires ".

" In Daya Krishna and Danaveer Ram " he castigates corrupt officers, cheating doctors, dishonest engineers and others. In " Spiritual Smoking" he condemns the smoking habit and asks us humourously to inhale the idea that "I am Brahman, I am the immmortal Self". In Dosai—Sangam, he humorously asks us to eat the spiritual Dosais of Samadhi and Brahma Jnana. In the "Philosophy of Beard" he laughs at persons who equate Beard and Brahma jnana and think that every beard man is a sage, a sadhu and a sanyasi. His "Divine Injection S.B. 40" tells us 40 shoe—beatings will remove our arrogance and pride and vanity and egotism and egoism. He says "Spiritual lumbago is due to pride of learning".

In Gurudev's inspiring songs and kirtans, he says that "sankirtan yoga is the easiest, surest, quickest, and safest path to attain God—realisation". The book contains many songs. I shall quote here a few of them.

"Death is casting off the physical sheath ;
It is like the deep sleep,
Birth is like walking from sleep.
Be not afraid of Death, O! Ram".

"Turn the charka of mind.
Weave the cloth of Gyana.
Weave it with joy and glee,
And enjoy the bliss of moksha".

"Dissolve the body in the earth,
Dissolve the speech in the mind,
Dissolve the mind in the Self,
Enjoy the bliss of the Eternal."

"Samadhi is blissful union,
The Jiva unites with Brahman,
Names and forms vanish.
Brahman alone shines".

"Woman is Chaitanya Maya,
She is the child of Adi-Shakti,
She holds the gey of this world,
She controls the destiny of Children.

She is your first teacher,
She is your visible God,
She is an emblem of beauty,
She is full of sweetness.

Without her the house is a void,
Without her man is helpless
Without her the world looses all charms,
Without her there is no creation."

In the poem on *Mother India* he says:—

"O! sweet India!
The land of Rishis and Sages,
The land that has produced,
Sankara! Hail! Hail!

In the poem to *Hoary Himalayas* he says:—

"Do not allow me to enter the plains,
Let me have a plunge in the Ganges.
Let me abide in thee for ever.
Salutations unto thee again and again".

In the poem to *Rishikesh* he says:—

"Dive deep in the heart, O! Siva!
Take a bath in the Sushumna,
Drink the nectar of wisdom-Ganges.
Dwell in blissful union with Hrishikesha".

In his beautiful poem to *Ananda Kutir* he says:—

"Ananda Kutir is the abode of bliss,
Ganges flows in its front.
It is the beauty spot.
The scenery is most picturesque".

"The blue waters of the Ganges
Sparkle and glitter.
The crescent moon is shining
The horison is tinged with colours
The light of the setting sun
Gives a golden colouring
To the peaks of the Himalayas
The beauty is indescribable".

In *wisdom sparks* he says:—

"In Relative vedanta
Exist the thirty-nine principles
But in Absolute vedanta
There is nothing but Brahman".

In the poem *to the mind* he says:—

"Light the jewelled lamp of the mind,
Let it flash its lustre day and night".

"This Maya tree is rooted in Brahman,
Karma is its seed.
Egoism is its root,
Vasanas are its leaves".

"All religions are one,
Religion has many doors,
Religion shows the way to God.
The source for religion is God."

"O! hidden Love Supreme!
Thou art enthroned in my heart
Love and Bliss are one
Prem becomes Ananda".

In Bhaktirasamrita he sings:—

"Consider your house
As a temple of the Lord
Have any kind of Bhava
That suits your temperament".

"She (Radha) is an embodiment
Of Krishna—Prem".

"I worship Thee
With the flowers of Love.
I wash Thy lotus feet
With the tears of Prem.
I light the lamp of devotion
To adore Thee!"

In Pushpanjali he sings:—

"Speak through my mouth!
Work through my hands,
Give me the supreme peace
That passeth all understanding
Hail hither! Hail, O! Primal Being!"

Thus sayeth Sivananda.

"Meditation is my churning—rod,
This body is my churning—pot,
Om is my churning rope,
Atman is the butter."

So sayeth Sivananda:

"Siva dances within the heart—
The inner crematorium,
Where the vasanas are burnt
Join His sweet dance
And immerse in Siva's ocean of bliss"
Thus sayeth Sivananda"

The following song of Gurudev Sivananda is like the Gitanjali songs of Gurudev Tagore.

"O fool! what are you doing in the room?
Why have you shut the doors?

See God everywhere.
He is not within your Trikute alone.
Can you meditate for twenty-four hours?".

The last poem which I shall quote here is full of the rapture of the enjoyment of Nature.

"Sun brings the message
That the Lord is self-luminous.
The blue sky reminds you
Of Ghansyam, the Lord of Brindavan.
Ocean reveals
That the Brahman is infinite
Eather speaks to you
That God is the source of everything
The flower brings the message
That the Lord is omnipotent.
The seed talks to you
That God is the source of everything.
Ganges murmurs to you
That the Lord is ever pure
That His name is Om or Brahman,
That you can realise Him by chanting Om.
God is in everything
The world is his manifestation
Nature is His Shakti or Power.
Sun and Flowers are His vibhutis".

II Plays

Gurudev Sivananda's plays also are spiritual dramas. His "*Passion and Anger*" is an one-act play. In the first scene Kama (Passion) and Krodha (Anger) boast about their power. Each claims supremacy. In scene 2 they go to a board of arbitrators consisting of Krishnarao and Prem Chaitanya and Professor Subramaniam. These persons say that though they could control kama they could not control krodha. In scene 3 Swami Gyanananda teaches how to control anger.

"Bhagawad Gita" is another, one act play, in which Karma yoga and Bhakti yoga and Raja yoga and Gyana yoga are described in the form of a dialogue between Krishna and Arjuna.

"Saint Alavandar" is a play in three Acts. In it the boy Yamuna is described as defeating Kolahala in debate. He becomes the ruler of one half of the Pandia kingdom but in Act II, scene I, he is described as feeling the emptiness of mundane life. In Act II, scene 2, Manakal Nambi tells him about the treasure left by Nathamuni. In Act III, Nambi teaches him the Gita and shows Lord Sri Ranganatha as the treasure left by Nambi. Yamuna i.e., Alavandar, attains divine ecstasy and lives a life devoted to the Lord and His devotees.

"*Divine Life*" is a drama in four Acts. It describes many couples going to attend the Kumbha Mela. Swami Sadguru teaches them the synthesis of the Gyana and Bhakti and Karma Yogas.

"*Brahmacharya*" is a drama in four Acts dealing with the fight between king Reason and Viveka and Brahmacharya on the one hand and kama on the other. God blesses the former with success.

"*Siva Leelas*" is a drama describing Siva's acts blessing the world. It describes Siva, Dakshayajna and Parvati's marriage and also the stories of Siruthonda, Markandeya, Kannappa and Tiruneelakanda.

"Radha's Prem" is an one act play. It describes the bhakti of Gopis, the value of japa and keertan and Radha's Prem and Krishna's flute.

"The Upanishad Drama" dramatises Kata, Kena, Brihadaranyaka and Chandogya Upanishads.

III Stories

Gurudev Sivananda has written many volumes of ethical and spiritual stories and parables. He says that the method of "teaching by descriptive incidents and examples" is "liked and appreciated by the vast majority of persons". His *stories from Maha Bharata* gives us a profound insight into the moral and spiritual lessons contained in that longest and greatest epic poem in the world.

His "Yoga Vasishta" gives us stories from that great poem.

His "Lives of Saints" describes the lives of great Indian sages.

His "Philosophical Stories" (1947) and "Spiritual Stories" (1958) contain essential

lessons relating to noble human life. They include philosophical stories, moral stories, allegorical stories, stories from scriptures, stories in poems etc. His "*Divine Stories*" (1952) are similar in aim and content. His "*Illuminating Stories*" contain stories on the glory of the Lord, stories on Spiritual Sadhana, Stories on Guru Bhakti and Sat-Sangh, Stories of the greatness of women and chastity, stories of great acts, stories of temptations, stories of great sins and fate, stories about Mind, stories about Maya, stories of God-Realisation etc.

"*Parables of Sivananda*", enforce moral and spiritual lessons in a brief and telling and simple manner.

Besides these volumes, there are many volumes of anecdotes about Sivananda's replies to his interviewers. These also are very informative and inspiring.

I shall give here a few brief and illustrative and illuminating stories.

1. Shadow and Substance.

A man did not want his shadow. He discovered it always came with him. He said "I will bury this shadow".

He dug a deep pit. He found his shadow at its bottom. He filled the pit with mud. But he found that the shadow also came up.

He began to run away from the sun. He found that his shadow was running ahead of him.

Finally he lay down facing the sky. The shadow disappeared.

Even so 'I-ness' and 'My-ness' follow man. It takes many forms. He started running towards God. The shadow was left behind. He then laydown surrendering himself to God totally. The shadow vanished.

Therefore, turn towards Atman and surrender yourself to the Supreme Self. Become free.

2. Maya and how to Transcend Her.

A river was in flood and a bear was washed down by it. A man got into the river to seize it, thinking that it was a blanket. But the bear seized him and both were drowned. Maya is like that bear. Our greed leads to our ruin.

3. Power of Sat Sang.

Tulasidas saw a woman whose husband had died and who wanted to mount the funeral pyre. He told her, "Wait a month". He taught her devotion to God. She attained peace and grace and felt the presence of her husband in her heart.

4. Kill the Ego.

A Governor became proud and selfish and committed many sins. He became old and feeble and became disgusted with life and wanted to commit suicide. A saintly man told him "Do not do so. Suicide is a great sin. Fall at the feet of all and confess your sins". He did so and lost his egoism and pride. He attained God's grace and became pure and happy.

5. Narada becomes Humble.

Narada was proud of his musical eminence. Lord Krishna took him to Hanuman and gave Narada's Veena to him and asked him to play on it and sing. Hanuman's music melted even the stones. He placed the veena there and it got stuck up when the melted stone became solid. Krishna told Narada "Sing and melt the stones and take your Veena". But Narada's song did not melt the stones. Then Hanuman sang again and the stones melted. Narada took his veena and gave up his pride.

6. A woman saw herself in a mirror and wanted to adorn the reflection but could not. Then she put on the ornaments and her reflection also shone with them. The soul is an image of God. Bedeck the Lord and the glory will shine on the soul.

7. The Pandit and the Shawl.

A king presented a fine Kashmir Shawl to a Pandit. The Pandit did not know its value and wiped his feet with it. The king ordered his peon to snatch and take away the shawl. Even so life is a great gift by God to us. If we misuse it He will snatch it away.

8. A European tourist asked Swami Sivananda :—"How long does it take to

complete the Forest University course of Yoga and Vedanta?" Swami Sivananda replied: "A life-time, if you are to pass the final test which is Self-Realisation." The tourist thought "What a great difference between the Western Universities and the Westernised Indian Universities and this University!" He bowed in all humility before Swami Sivananda.

To sum up, it could be said without contradiction that there is not a single subject which has not been touched by Swami Sivananda either in his Poems, Plays or Stories. Let us bow our heads in reverence to this great Mahatma.

Om Tat Sat.

—o—

Devotion to God

(K. Lalitha)

"Mysterious are the ways of God." I have heard this often said by my parents but little did I understand the meaning lying deep in it beyond thinking that as mysterious is God so are His ways. But when I was asked to sing the English Ethic songs of Sri Swami Sivanandaji on the platform I got a better understanding of His mysterious ways because I had never thought that I would have the great Fortune to climb on the platform from where August lectures were spoken by very great spiritual persons.

I have always felt a great disire to be of use to the poor and helpless. This disire got into my mind when I saw the struggles parents used to have with the school authorities in getting their children admitted. Even in my case, my parents had a hardship in admitting me in the school. Such things and the Godly atmosphere in our house always made me think of God and whenever possible I had joined my parents in their regular hours of prayers. My meeting Sri Om Narayananandaji and the godly lessons he taught me naturally made me think more and more and often and often of God and I dare say it was through His grace that I had the opportunity to sing Swamiji's English ethic songs in the conference. My happiest moments are when reciting these poems which I sing even in-between class hours. I have taught a few of my class mates the Maha Mrityunjaya Mantra. I am aspiring to do good and be good and while I hope to go through the rightful path I shall ever and ever try to spread the lessons I have learnt from Swamiji's books. My prostrations to Swami Sivanandaji.

Sivananda's Mission

(Dr. K. Vaidyanathan, M.A., Ph.D.)

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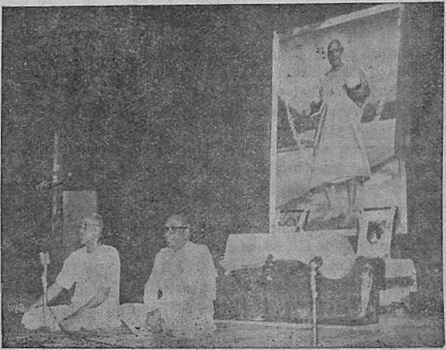
Swami Sivananda's Mission is world-wide. There are branches of the Divine Life Society all over the world. The Heart of these life-saving and life exalting branches is in Rishikesh.

Swami Sivananda is the representative of the old Rishis and time honoured traditions of India steeped in Spirituality. Man is madly after fleeting joys and pleasures. They are of the body, which is perishable. They are outwardly pleasant and inwardly sorrow-stricken. So it is the paramount duty of every man to seek the centre of the joy within himself. Christ said: " The kingdom of God is within you". Every man born on earth must seek his divinity within and declare that he is not a creature born for enjoying bodily comforts He is a God in the making. He must manifest his divinity in all walks of life. He must think like God, feel like God, walk like God, talk like God, etc. If he thinks he is this perishable body and he cannot do anything wonderful, he is committing a great crime against himself.

He must openly say " I am here to help all", " Paropakaram Idham Sariram". At the same time he must not lose his hold on his Divinity: "I am God, why should I fear anybody! But while feeling like this, he should not say it out. But with the secret of his divinity held within, he must act in a Godly way. This is the true Divine Life.

Swami Sivananda has taken this Avatar to bring millions and millions of aspiring men and women to the level of Gods and Goddesses. It is high time that we shake off our stupor and ignorance and enter a new life of perfect tranquility, born of that supreme bliss, which is of Divinity. This is true Divine Life, which Swami Sivananda asks us to practise.



Shri N. Subramania Iyer
(அண்ணா)
(addressing the evening session on 12 - 1 - 62.)

Shri P. V. Rajagopal,
(Divisional Supdt., Royapuram, Southern Rly., presided over the session)

Hinduism

(Prof. J. Satyanarayana Moorti, M.A. B.L.,)

—x—

Human life must needs be Divine Life! This is possible if man regulates his life according to the spiritual precepts enshrined in our scriptures and the glorious examples of our great Saints. Swamy Sivananda Maharaj is one of the most celebrated Saints of our country who, by virtue of his teachings and writings, has been disseminating the norms and principles of Hindu Religion all over the world. His message is unique and universal. It has widened the spiritual horizon of humanity.

It is my earnest wish to expound the fundamental principles of Hinduism and vindicate its speciality and pre-eminence among the Religions of the world.

Whereas the other Religions of the world had their origin in the teachings of great Prophets, our Religion had its source in the Vedas, though great Prophets and teachers, heirophants and apostles expatiated on the spiritual wealth delved in the depth of our Vedas, which had a divine origin. Several scholars, ancient and modern scholars who flourished in the East or the West, tried to earmark the date of the Vedas especially the Rig Veda which by the general consensus of the opinion of global scholars was considered to be the most ancient of the Vedas. One of these scholars was Sir William Jones, a judge of the Sudder Court of Calcutta. He received encouragement in his research by Warren Hastings and translated *Bhagavad Gita* into English. Warren Hastings contributed an eloquent introduction to his translation. Sir William Jones maintained that Rigveda had its birth in 1500 B. C. Maxmuller echoed the same view. Lokamanya Balgangadhar Tilak, while carrying on his research in the Mandalay prison wrote, gaining data from whatever sources he could get in those circumstances, that *Rigveda* might have its birth in 5000 B. C. Scholars who could dig some authorities in the ruins of Mehanjodara and Harappa in 1922, maintained that the *Vedas* would have been created in 8000 B. C. Some other scholars fixed the date as 20,000 B. C Dr. Annie Besant an earnest scholar of our scriptures said that such attempts would not help us in finding the date of the birth of the *Vedas* and that the truth could be found only in occult perception. So nobody could succeed in correctly finding the source of the Vedas or the Hindu Religion.

The belief in the incarnation of God is native to the Hindu Religion. Other Religions believe in the existence of great Prophets. Christianity believes that Jesus alone is incarnation of God-the only incarnation that could lift humanity unto Heaven. Bhagavat Gita says that God would appear on the globe as an incarnation to destroy wickedness and resuscitate righteousness.

The third belief which is native to the Hindu Religion is that of the Law of Karma. It is not my present purpose to delineate the various implications of the law of Karma. Great savants of the East and the West believed in this law. To extricate oneself from the cycle of births and deaths, one should do one's duty in life without suffering any desire to creep into one's mind. This teaching is in *Bhagavad Gita*. Lord Buddha also laid stress on desireless life telling that desire is the cause of suffering and sorrow. On metaphysical matters he kept silent. He said nothing about God and soul. But he was the very incarnation of love and compassion-Budhism is but the ramification of Hinduism.

The great Acharyas Sankara, Ramanuja Madwa, Vallabha and Nimbarka expounded the principles of our upanisad. Gita and Brahmasutras and wrote commentaries on the deep philosophical implicatons of our

Prasthanathraya. Sri Ramakrishna paramahamsa said that all religions lead to salvation. He acted upto the precepts of these Religions and laid stress on the universal aspects of Hindu Religion. Swamy Vivekananda carried the torch from the heart of Hindustan to the West. In the great parliament of Religions held in 1893 in Chicago he spoke on the greatness of Hindu Religion. The Ramakrishna Mission, through all its global organisations, has been disseminating the ideals of our Religion.

Sri Sivananda Swamy wrote nearly 400 books expounding the deep significance of our Religion. Divine Life Centres have been established in several countries. Regular *sadhna* intended to develop an integrated personality and conducted in accordance with the aims and ideals of our scriptures is done in these centres. Saints and teachers who received training from Sri Sivananda Saraswathi have been conducting Yoga classes. Foreign students have been evincing keen interest in these classes. Some of them approach the Master from time to time to receive instruction and inspiration at Rishikesh in the Yoga Vedanta Forest Academy.

The world is now in travail and tribulation. Science has made rapid strides. Interstellar travel would be easy in a few years. Man has conqured external nature. He has yet to conquer internal nature. This he can do by paying thought to Inner life and Divine Life, to the necessity of self-exploration and self-understanding and to the correct conception of the psychological consequences engendered by coeval global events.

Sri Sivananda Swamy's heart is full of the milk of human kindness. His generosity is ineffable. Through Love, Knowledge and Action and through the actual translation of the precepts of our Sastras in his life he has been establishingthe kingdom of Righteousness on the face of Earth. The leaders of thought all over the world have been fixing their gaze on India and praying for Indian leadership in matters spiritual. As one of the most outstanding Saints of India Sri Sivananda Swamy will, I hope, be able to bring about the much desiderated Global Resurrection by the ever-increasing spiritual light which is being radiated through his world-wide divine organisation.

Baby K. LALITHA
singing Gurudev's
inspiring songs

Rambles In Vedantha In Search Of Happiness

(Shri S. Krishna Rao, B. Sc., B. E.)

—x—

In the competitive world of today, every act of every person is inspired by the utilitarian point of view. Doing one's duty as mere 'duty' is tending to lose its significance. Man has inevitably become selfish and has hardly any regard to the well-being of his neighbour. Selfishness in its train has nurtured greed and avarice. It is common experience now, that, as a result, man, in general, is not happy with his neighbour and a country with its neighbour. One struggles on in life with constant dread of the other. The mental peace is shattered. All the material attainments of man though quite significant, have failed to make him happy and contented. Thinking men, here and there, have begun to look for the reasons for such a fall and are seeking the ways and means to raise humanity from its present low-level, to sublime heights.

2. In this attempt, the politician, the economist, and the scientist have all been incessantly struggling to contribute their mite to the well-being of men and mankind, in general; but, Alas! with no sign of improvement.

3. In the circumstances, if man has to live in peace and achieve freedom from fear, poverty and want, he should naturally explore other regions, as search in outside field has been of no avail. He has to seek inside his own frail body, the means for lasting happiness. In other words, man has to become introspective, and while functioning in the phenomenal world, he should not expect to reach his goal by merely extrovert explorations. He has to seek happiness from within. This is where the glorious scriptures of this land of ours "Bharath Varsha" comes to our aid, through Vedas, Upanishads and great epics and Puranas like Ramayana, Bharatham and Bhagavatham. The very essence of Vedas s presented to us in the short scriptural text, the Bhagavath Githa-the gospel of Hinduism in a delightful manner, in easy conversational style and brings home the "truth" to the yearning souls. Here is the synthesis of all the best in the great scriptures of the past, and so, well does it demonstrate the easy path to happiness to us in the common work-a-day world. In it is a living message which touches the most urgent personal and social problems of today. The seeker of truth and of real lasting happiness, is asked to sincerely reflect upon and practise the simple tenets enjoined therein.

In the path of the Gita we find that one should "know this Atman, unborn, undying" and go on the voyage of life.

"Not shaken by adversity,
Not hankering after happiness:
Free from fear, free from anger,
Free from the things of desire." *Ch. II*

How the pull of the senses, spell the loss of life's purpose is beautifully narrated here:

"Thinking about sense-objects
Will attach you to sense-objects:
Grow attached, and you become addicted;
Thwart your addiction, it turns to anger;
Be angry, and you confuse your mind;
Confuse your mind, you forget the lesson of experience;
Forget experience, you lose discrimination;
Lose discrimination, and you miss life's only purpose."

Then how are we to act? Here is the answer from Sri Krishna.

"Shake off this fever of ignorance. Stop hoping for worldy rewards. Fix your mind on the Atman. Be free from the sense of ego. Dedicate all your actions to me. Then go forward and fight."

If that be so, for one who acts thus, his every action is worship of Brahman :" and "The reward of all actions is to be found in enlightenment."

"No matter you were the foulest of sinners,
This knowledge alone would carry you
Like a raft, over all your sin." *Ch. IV*

When there is enlightenment, "The wise see knowledge and action as one :

They see truly.
Take either path
And tread it to the end:"

Such a wise one is called a Yogi :

"He puts aside desire,
Offering the act to Brahman."!ike
"The lotus leaf rests unwetted on water :
He rests on action, untouched by action."

He knows perfectly well that

"When senses touch objects
The pleasures therefrom
Are like wombs that bear sorrow
They bring no delight to the wise." *Ch. V*

Who is fit for this path of yoga ?

"Yoga is not for the man who over-eats, or for him who fasts excessively. It is not for him who sleeps too much, or for the keeper of exaggerated vigils. Let a man be moderate in his eating and his recreation, moderately active, moderate in sleep and in wakefulness. He will find that yoga takes away all his unhappiness." *Ch. VI*

From the Vedic times down to the modern age, many saints and sages have appeared in the world of ours, and spoken to all of us about the same truth in a way we can easily understand and assimilate, and put to easy practice. Success comes only by Abhyasa (constant practice) of these directions given out by these great men out of their natural sympathy to make men happy. It is not an abstract code of conduct. We are encouraged to follow this practice while we are engaged in our erstwhile duties. By constant practice of these codes of conduct we bring peace unto ourselves, our family, our country, and to humanity at large.

Thus doing our duty with detachment, with an unswerving faith in God and practice of selfless love only can man attain happiness. Examples of men who thus realised are too well known to be reiterated here. Modern man must turn, therefore, to real Vedantic religion-not castes and sects-to attain peace and happiness. So also even a Government, however well its policies are designed to bring in peace and happiness to his people, may never succeed in its attempt, if it divests itself of real Vedantic religion and the practice of the noble, but simple principles enunciated therein. A balanced head and heart, that is' a harmonious blending of reason and faith is an absolute necessity to such a seeker. It is only then an integrated personality is developed. No enactment of law by a Court can ever turn man to righteous path unless each one by himself seeks reformation, eschews what is bad in him and builds up a noble, sathwic and lofty character. This is possible by man turning to Vedanthic religion and taking to its path with steadfast devotion following the examples of our great ancestors and Teachers. There, our Society and Nation, nay ! the world itself will be automatically happy !

THE WORLD IS A GREAT SCHOOL

This world is a great School. It is for thy education. Be wise. Be in the spirit of Yoga. Utilise all opportunities to the best possible advantage. There is no such thing as bad. Your capacities and will-power will develop. You will receive more of Divine Light, Knowledge, Purity, Peace and Spiritual strength.

Smile with the flowers and the green grass. Shake hands with the shrubs, fern and twigs. Develop friendship with all neighbours, dogs, cats, cows, human being, trees, in fact with all nature's creations. You will have a perfect and rich life.

Open your eyes now. Wake up from your deep slumber and profound inertia. Regain the lost divinity. Thou art Divine. Thou art Atma .Realise this and be free.

—Swamy Sivananda

How to Lead A Life Divine, Leading to Perfection

(P. D. Narayanaswmy)

—x—

Each individual perfecting one-self according to the principles of Dharma is indeed Divine Life. Divine Life is the most sublime, lofty and perfected life, lead according to the laws of truth.

Here is Sivananda's voice, expressed in his majestic, pure, forcible inimitable language. Each line of it is vibrant with the Divine personality of the sage. " What is Divine life? To shed the animal in man and to sublimate the human in him into the Divine; to express this sublimation in his daily, hourly life, in thought, word and deed. That is Divine Life. To pray, to do japa, to sing His glory, to do Kirtan and to meditate on the Lord is Divine Life ".

In the words of swamiji, practical spiritual life built upon the basis of Ethics and morality is the ideal Divine Life. A life of perfect truth, Brahmacharya and Ahimsa in thought, word and deed is the supreme law of life. The summit of Divine Life is the love of God and wisdom of the Self. To develop all the divine virtues to perfection and to do His will as his humble instrument after complete conquest of the lower nature is the real life Divine. To live in peace and harmony with your fellow beings and to radiate joy, love, peace and harmony to all around is the best Divine Life.

Here are some important virtues to be developed: Character, Divine Love, Goodness, Truth, Ahimsa, Faith, Humility, Peace, Patience and Perseverence, Discrimination and Dispassion. Eradication of vices, paves the way to spiritual progress.

The power of thoughts is very great. Thought is dyanamic vital living force. It is vital, subtle and irresistable force that exists in the universe. A thought can never die eventhogh the person who generates it dies. Mental actions are real actions. As you think so you become. So generate and send always into the mental atmosphere most sublime, noble thoughts of harmony, peace which will raise, purify and inspire who are sensible to them. This is the noblest of Divine Life.

To sum up, true Divine Life is a life of Perfect Dharma, a righteousness, firm and unshakable faith and deep devotion to Guru and God, spotless purity and loving selfless service to one and all. A life dedicated to the propagation of the great ideals of Dharma, glorification of the Lord, dissemination of spiritual knowledge, deep devotion to God and intense Sadhana, leading to self-realization, is verily the noblest life divine in this Karma Bhumi.

2. TO REACH PERFECTION in life, one has to live in the true spirit of the teachings prescribed in the 17th Chapter of Gita viz.—Tapas—physical, verbal and mental. These austerities of the body, speech and mind are the true characteristics of a perfect man. Practise constant repetition of Divine Name for mental equipoise and one-pointedness. Strive to become spotlessly pure and dedicate your life and live to purify your family, ancestors and humanity at large. Pray for the peace, happiness and welfare of all Jivas, Devas, Pitrus or departed souls and earth bound spirits.

Bhagwan Sankara has sung in high esteem of Satsangh. Come, come blessed men, women and children of divinity from the dark wilderness of the daily battle of life's journey. Rally round the banner of the Divine Life Society. Sage Sivananda is verily the Prophet of Divine Life spreading the gospel of Divine Life from the Himalayan heights. Hear the ringing Divine call of the Sage Siva and the immortal voice of Himalayas. Wake up from the slumber of ignorance and lead the divine life.

The Effect Of Excess Habits Etc. ... Society

(Dr. V. S. Murthy, M. B., B. S.)

—x—

Let me at the first instance say that the human body which is complex in structure and functions, consists of organs that are made up of tissues. The minute microscopic cells make up the tissues. Every cell has got its own life and functions and they thrive in nutrien media like milk and sugars only but not in strong acids, alkalis, spirits and poisons. The main alkaloid poisons in daily use are Caffeina in Coffee, Theine in Tea Nicotine in Tobacco and Marfin in opium and these in very small doses stimulate the cells for about 40 minutes and if repeated cause depression but not further stimulation. The sense of stimulation is only a false sense of energy which we do not actually possess i. e., borrowing it from the future store without the ability to repay, amounting to dream sequence finally bankruptcy.

Experiments were conducted by Dr. Bastedo of Germany and he found that the soldiers on march got easily fatigued after Coffee as compared to those that marched without Coffee. People like Goodman, Gillman, David Star Jordan have no good word about these stimulants that interfere with the saliva and gastric juice. Dr. Fredrick Price and Beaumont in their text books of medicine say that excess Coffee, Tea and smoking bring about Gastritis, High Blood Pressure, Heart diseases and Diabetes, Insipidus. Dr. William Osler said in a nut-shell "Coffee, Clogs, the Vital Machinery of the Body" and in 17th Centuary, England found Coffee useless for nourishment and Ireland considered excess Tea drinking as the cause of insanity.

All the foreign countries are carrying on a regular propaganda even at the cost of the Stock Market about the evils of tobacco that cause T. B. Lungs to Cancer, from defective vision and colour blindness to Gastric Ulcer.

A cup of coffee contains 3 grains of Caffeine (dose 2 to 5 grains) and multiply the number of cups of coffee you are taking a day, a pint of coffee contains about 40 grains of Uric Acid which cause Gout and muscular Rheumatism if not properly excreted, by the kidneys. The other things that Coffee Contains are Tannin and Aromatic Volatile Oil that resembles Digitalis and causes wakefulness. A combination of all these ingredients makes Coffee a useless thing from the nutrition point of view. People start these habits as a small pleasure for stimulation, by killing hunger and they become eternal slaves from the teen age to the evening of their lives. Such people waste their time, money and energy. There is no use of any amount of costly injections, tablets and tonics unless they change their habits by which half of the diseases of modern times are preventable and the other half are curable. Regarding the poor, they take Coffee only at the cost of food and they wither away like unwanted blossoms in the dust. When these poisons enter the brain, first it shouts by way of stimulation and finally gets depressed by way of giddiness.

Now coming to the milled and polished rice, it is taken without the gruel. By milling even once, the vitamin B complex factor is lost once for all as the embryo is choped off and the Calcium and other mineral salts are lost through the gruel. The white insipid stuff is useless and we feel eating polished rice is an index of culture and civilisation arguing that handpound rice is red, costly, unavailable and adulterated. We conveniently forget that we are consuming lot of coloured sweets and drinks, ice-creams and we require only a lesser amount of hand-pound Rice.

It is a pity that many worthy sons of our Mother Country are being prematurely

snatched away due to heart attacks and attacks of paralysis and B Complex is the only Sheet Anchor. If an individual commits suicide we call him a Sinner, but if he subjects himself to these abuses he must be "Chronic Sinner out of ignorance". Everybody shouts that we are not taking good nourishing food like, wheat, meet, fish, fowl, fats and vitamins i. e., the accent is more on the sins of ommission but not on the sins of commission. Due to poor nourishment there is poor physique inferiority complex, apathy to do and learn work, envy, jealousy, hatred and contempt for authority. No power on earth could question them. Coffee Hotels monopolise everything and serve Rice adulterated with pigeion stools ghee with fats of Carcases including snakes, Tea adulterated with leather waste and Coffee with all types of seeds and serve them in unclean vessels to the over-thirsty customers.

Excess habits cause gastritis, blood pressure, diabetes insipidus, malnourishment, Peripheral Neuritis, defective vision, colour blindness at a premature age and other host of ailments. Let us grow wise by the experiences of others and change our habits.

What about statistics?

I have been doing this propaganda for the past ten years by voice and 5 people completely stopped since 10 years and 10 people since 5 years and 20 people since one year and double the number have reduced their habits to half, out of 250 people who took the pledge. Now it is for you to take active part and start a Health League and persuade people by passive advice.

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Sivananda Upanishad for Modern Age

(Swami Vasanthananda)

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SERVE, LOVE, GIVE, PURIFY, MEDITATE, REALISE; BE GOOD, DO GOOD, BE KIND, BE COMPASSIONATE; ENQUIRE WHO AM I? KNOW THE SELF AND BE FREE.

Brevity is the soul of Indian Spirituality. Hindu Rishis have never wasted words to describe the God-head as the goal and ultimate of all human endeavour. Hence all the Upanisadic lore of the Indians is short, succinct and brief...to a fault indeed. So much so, Isavasya Upanishad, which is one of the smallest Upanishads, was itself reduced further, when Mahatma Gandhi extolled only the importance of its first mantra. "Isavasyam idam sarvam...stanza, if it remained in the hearts of people to be taken as a precept and put into practice, Indian spirituality is preserved even if all our Vedic literatures were lost to posterity" was the repeated observation of Gandhiji. Similar is the position of the above Upanishad of my Glorious Master Sivananda. True to the traditions of the hoary past and the sublime ideas of the great Rishis, he too is brief almost to a fault and has given us an Upanishad in only three lines. The world at large and everyone who receives this Divine Life Souvenir is aware that Guru-Bhagavan has written volumes on every aspect of spirituality in the world, numbering into hundreds. Well! I for one make bold to declare that even if every one of those volumes were lost to humanity but only the above lines remained both in theory and practice in the hearts of the people, the "SIVANANDA EPOCH" in Spiritual renaissance is saved for posterity for guidance.

Let us for a moment find out what these few lines mean. When you go closer to the lines they not only appear as Upanishad but the first line is a Sutra to which the rest of the two come as his own commentary. Unique indeed, where Sutra, Commentary and all is rolled into one as only Guru Bhagavan with his versatile pen could produce.

Serve: is a cry very often heard in the socialist pattern of society today. Service and still more service in all walks of life has become almost a war-cry where work is made a fetish of without knowing where it is leading provided one worked. Everything and anything cannot be service and work is elaborately brought out in Swamiji's Commentary in the second line. "Being Good" and "Doing Good" is the only kind of work, He recognises as service where "being good" essentially in mind with all virtuous and divine qualities is a necessary precedent to work. It seems in Sivananda set-up of things nobody who is not "being good" has a right to work and serve in the world. If not, their own animalisms and undivine nature would reflect in their work where it could not be service to themselves, and even to the world at large. It could at best only be DIS-SERVICE to humanity. We already see this in the world where asuric forces operate in the name of service and work.

Love: is again often misused in ordinary parlance. Wars are fought and peace is made in the world today so that ultimately love, harmony and concord between peoples will be established. What is this love which is being talked about so much today? Here again the second sentence of this mighty saying: "Be kind" and "Be Compassionate"!. Love which is selfish and does not forgive and forget is no love. Kindness and compassion are born out of a fellow feeling which is sadly lacking in humanity. Not only among people at large but in between individuals. Aggrandising motives and exploitation is more the common basis of human behaviour than kindness, understanding and a "give and take" attitude. This last is brought home to us in the words "GIVE" and "PURIFY". Giving

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begets giving is a natural law of life. This is what is referred to as give-and-take. That giving which is prompted by selfless love without a motive to exploit and any expectation of return is "purificatory" in nature and certainly rewarding in the long run. How is it purificatory? Should man behave only in the way that was enjoined upon by the SIVANANDA SASTRA? WHY? WHAT FOR? The answer is in the next two words, "MEDITATE" and "REALISE". The stage of meditation is the highest, man can reach as a human through his own endeavour provided he gets about it as a Yoga. This "meditation" is commented upon in the last line as enquiry of "WHO AM I?" Man's greatest mystery is his own self. He for himself is the greatest and most rewarding object and subject of enquiry. This is the basis of all service and seeking for man. Whatever may be a man's preoccupation in the world, ultimately he wants to discover himself. This is the prowess called meditation that conducts the enquiry of "who am I". This process reveals the knowledge of the Self given in the last line as "Know the Self". There cannot be a better pursuit than one which leads to the knowledge of one's own self as the Supreme, All-Pervading Divinity.

Ultimately what does this knowledge of Self confer on mankind? FREEDOM. "BE FREE" is the peroration of Guru Bhagvan in the last line. In the scientific world of today knowledge and enquiry need not be emphasised. They are the order of the day. Knowledge and more knowledge towards what? Nobody is decisive about it because mundane and scientific knowledge moves in the vicious circle of one unknown to another unknown. Man is caught up in this vain pursuit of mundane knowledge which is not the enquiry of "Who am I" nor "Meditation" Therefore he is bound; and from bondage to still greater bondage the knowledge leads him. But freedom he is seeking. Maximum freedom for the individual and the world at large is the cry of the age without comprehending that it lies in the spiritual seeking and religious living alone. Hence "BE FREE" need be advertised to the maximum as a watch-word the absolute freedom of man not from wants but of wants, the absolute freedom in Divine Communion where all differences are sunk and man reaches the pinnacle of evolution. This is the "Freedom" worth aspiring for, not through studies of volumes of literature but putting into practice what Swami Sivananda has said only in this incredibly "short and sweet" lines (to quote his own oft repeated words). It is a pointer to humanity about WHITHER it is going and WHITHER it should GO.

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SO SAYETH SWAMI RAMDAS

"The message to a conference is not the all-important factor. In fact, many messages are either not read, or read in such a dull manner as not to rouse the interest or touch the hearts of the hearers. Of what use is a message if it would not kindle the noble spirit in man. Scholarship is quite apart from practice and experience. We may deliver fine lectures about God, philosophy and religion and yet lack the elementary courtesy and goodwill due to a poor neighbour. Of what avail is all this knowledge when it would not lead to total self-surrender to Ram, the real prop and support of the universe? Self-surrender is more easily said than done. Shedding of the ego is such a difficult task—nay an uphill task—that requires herculean efforts and constant vigilance. The progress made in the spiritual path can be judged by each individual by periodical introspection and self analysis. The egoistic upsurge is so strong and natural to human beings that unless they are very vigilant, a fall may happen any moment. Constant repetition of Ramnam with the feeling that God is ever with us, and around us, is a sure method of receiving His grace."

(Extract from an Article by Siva Pada Hirudaya)
Courtesy: "The Vision". Nov. 1961.

Self Realisation

(Shri Syed Abdul Wahab Bukhari)

—o—

God exists, even though He is not visible to the naked eye. The fragrance in the flower, the oil in the gingilee seed, the groundnut or the Sandal wood exists, even though it is not visible to the naked eye. Even if the whole world were to deny, leave alone the Communists, the existance of God, He exists in the Universe. Indeed He alone really exists; the existence of every other object besides Him is only ephemeral and transient. The fragrance in the flower, the oil in the seeds is really what exists, the flower petal or the seed are mere containers. When the fragrance is extracted from the flowers or the oil from the seed, what remains in mere chaff to be used as manure or as fodder for the animals.

What does really exist in Man himself? Is it his hands, or his head or his heart? And when I say Man, the woman is also included. When the human being passes away, what is it that has escaped away that people hasten either to bury or to cremate as the custom may be. Everything is there, absolutely in tact; the hands are there, the head and the heart are there but the Person is dead. What then has really escaped that necessitates so much commotion? Who then really existed in the human being that has now left him or her? The answer is plain and irresistable. It was the Soul, the word of God that has now left, leaving the body, the erstwhile container of the Divine Soul as mere chaff, to be dealt with according to custom. The Soul then was the real 'I' or Existence, Par excellence, the rest of the human body, the beauty of its figure or intellect, a mere passing and transient phenomenon. This fine and exquisite human frame, this wondrous Tabernacle, was a mere container of the word of God, the Divine Soul, to which alone belonged true Existence. God alone, then, truly exists, in the Universe. The very essence of what you call Existence belongs to Him and Him alone. "Everything is perishable, except His Face; to Him belongs the Word and to Him you shall be made to return". (Al Quran).

Now a word about seeing God. The various organs of the human body have been assigned certain specific functions. The eyes see, the ears hear, the tongue tastes and the hands touch. You do not see with the tongue nor taste with the eye. Similarly, the eye is endowed with the faculty of seeing the objects that have a body. The naked eye cannot even see objects beyond a certain distance or objects which are too small, like the myriad germ in a drop of water. The faculty of seeing endowed in the eye has thus its own limitations even in the matter of seeing objects that possess bodies, How can it then see God. When its faculty is even limited in relation to objects that have a body, how much more then, should it not be limited in relation to seeing God who does not have a body as such, but who pervades the Universe as its very Soul and Existence? The human eye has its own limitations. When it cannot see the Fragrance that lies embedded in the flower or the oil that is the essence of the seed, how do you expect it to see God that is the quitessence of the Universe? Thus to deny the existence of God due to the limitations of the eye is at once illogical and irrational. You may as well order the eyes to taste and the tongue to see which are not the functions of the eye or the tongue!

Further the eye possesses the faculty of seeing objects that have bodies and a limited existence; it cannot see the Ether and the air. How can it see the very soul of Ether and the Air, who is God?

But it is not that the Human Being who is the tallest Poppy in the Garden of God, His Vice-gerent and the Interpreter of the Divine will, is not endowed with the faculty of knowing God. He does possess the Faculty of discerning Him, even though that Faculty

also has its own limitations. You cannot fathom Him in His entirety. None the less, Man is endowed with the Faculty of Divine Knowledge. This faculty is embedded in the Human heart. The heart possesses the Faculty of discerning Him. The eye can see limited objects, but the heart can see beyond and beyond. There are no limitations as far as the human heart is concerned. It is the very seat of God—His very throne. Thus you can approach the Limitless who is God, through the limitless in you, which is the heart. "I knew my Lord, through the Lord in me" said the great Mystic Saint Ali.

The expression 'the Lord in me' refers to the Divine Soul enshrined in Man. Thus the faculty of getting at Divine knowledge is not endowed in the eye, but in the heart.

Of all the countless varieties of creation, Man alone is endowed with this Faculty of knowing his Maker. He is thus the Crown of creation; God's vice-gerent on Earth, charged with lofty purpose of realizing Him and interpreting His will in the Universe. Of the Divine Attributes, the Sahasranama of the Vedantists or the Asmaul Husna of the Holy Quran, there are seven most essential Attributes; and hence they are called 'the Mother Attributes'. The rest of the attributes constituting the Divine Name arise out of them. These seven attributes are: Life, Knowledge, Volition (will), Power, Seeing, Hearing and Speaking. Now when you think of the Name, you also think of the Attributes of all the myriad varieties of creation, the human being alone is the proud possessor of these seven divine attributes. The great orbs of the Sun and the Moon do not possess these attributes in their entirety. The Mighty Himalayas, the Yangtesekiang and the Ganges do not possess all the seven. Man is thus the Prince of Creation, God's most wonderous handy work. The Holy Quran puts him down as one created by both the 'hands of God'. A certain tradition of the Prophet puts him down as 'God created Man after Himself'. The Vedantist, struck by the loftiness of man's stature wondered if man was not God! Such is man's exalted position in the Universe. But the question is, Is he God? The answer is plain. He who is born of a mother's womb, and he who dies, cannot be God 'Neti, Neti' said the Hindu Sage, not that, not that, not even Man is God. But none-the-less, man is after God, poseessing the Divine attributes in God's grace, for the time allotted to him or to her, by the Maker. He is created in the least of the Moulds and charged with fulfilling God's purposes on the Earth.

The great yearning in the human Soul after God-realization is the natural proof of God's presence in the human heart. It is this point where all the great vedantists, the Muslim Sufi's and the European Mystics converge. There is no disagreement on this issue. Indeed the one most important purpose of all the religious systems is this search after the Divine.

But even as some effort is needed to extract the oil from the seed, or the fragrance from the flower, even so an effort is needed to discover the Divine in ourselves. All the vigils of the night, all the prayers that religions have enjoined, all the rules of righteous conduct that Prophets, Saints and Seers have recommended are all directed to this one supreme end, viz., the discovery of the 'I' in man, in other words, the realization of God in us.

There is so much of strife sound about us in the world. far and near. There is need for not one Swami Sivananda but many more in the world of ours. We have got to rediscover the Sivananda in us. This requires an earnest effort, but the result is certain. You can achieve it by following these spiritual leaders. We should not worship them, but follow them. We should worship the Universal Soul, the Paramatma. The vice-gerent of God that man is, can only worship the Universal in order to realise him.

May He help us in doing so and spread love and happiness in the world which would come only when we realise Him within us.

SRI THIRUSOOLANATHAR TEMPLE RENOVATION COMMITTEE

TIRUSOOLAM, PALLAVARAM

MADRAS.

SRI SWAMI SIVANANDA SAYS

"Our ancients were very far-sighted in assessing the value of the common man of the world and as a result of their findings they came to the conclusion that it would not be possible to instil faith and confidence in them about God-the hidden unseen power unless some sort of objective symbolisation was presented before them. The existence of temples and idol worship prevalent in our days are but the result of their labours in this direction. Any effort on the part of devotees of God in the preservation, renovation or maitenance of such temples in their pristine glory celebrating all festivals, occasional and periodical, is service of God and it is the foundation of Indian Culture.

It is highly appreciated that your goodself has taken the right step in reviving the annual festivals and other periodical temple rituals in this ancient temple which had been comletely neglected for many years. May you get all help and co-operation from the villagers and other religious minded humanitarain public so that your efforts will be crowned with success. May the religious awakening created in the minds of the people of the locality by your good self pave the way for the speedy renovation of this ancient abode of Lord Siva.

May God bless you"

* * * *

In the clam and serene surroundings, amidst the four hillocks in Tirusoolam Village, a mile away from Pallavaram (Madras) is situate the ancient temple of Brahmapuriswarar, a temple built about the year 900 A. D. and rich in Chola and Pallava Architecture. A branch of the Divine Life Society, born out of the Sat Sankalpa of this World-Saviour Sivananda is making an all out effort to renovate this temple.

COME!

SEE!

PATRONISE THE CAUSE!

Kavi Yogi Shuddhananda Bharathiar, *President :* **Siva Pada Hirudaya,** *Secretary :*

RENOVATION COMMITTEE.

உ

ஸ்ரீ திருசூலநாதர் கோயில் திருப்பணிக்குழு

(ஸ்ரீ திருபுர சுந்தரி சமேத பிரம்ம புரீச்வரர் தேவஸ்தானம்)

திருசூலம் : பல்லாவரம் ; (சென்னை.)

President : Kavi Yogi Shuddananda Bharati

Secretary : Siva Pada Hirudaya.

ஸ்ரீ காஞ்சி காமகோடி பீடாதிபதிகளின் ஸ்ரீ முகம்

श्रीमत्परमहंस परिव्राजकाचार्यवर्य
श्रीमच्छंकरभगवत्पाद प्रतिष्ठित
श्रीकाञ्ची कामकोटिपीठाधिप जगद्गुरु
श्रीमच्चन्द्रशेखरेन्द्रसरस्वती श्रीपादैः

மீனம்பாக்கத்தை அடுத்த
திரிசூலமென்னும் க்ஷேத்ரத்தில் கோயில்
கொண்டிருக்கும் ஸ்ரீ திரிபுரஸுந்தரி
ஸமேத ஸ்ரீ ப்ரம்மபுரீச்வரரின் ஆலய
த்தை ஸ்ரீ குப்புஸ்வாமி அய்யர் முதலிய
ஆஸ்திகர்கள் ஜீர்ணோத்தாரணம்
செய்து கும்பாபிஷேகம் செய்ய ப்ரயத்ன-
ப்படும் விஷயமறிந்து மிகவும் ஸந்தோஷி-
க்கிறோம்.

இவ்விஷயத்தில் ஆஸ்திகர்களெ-
ல்லோரும் அவர்களாலான பொருளு-
தவிசெய்து ஈச்வரப்ரஸாதத்தை
யடைவார்களாக.

நாராயணஸ்ம்ருதி:

விஜயயாத்ராஸ்தானம் } திருமங்கலம்

விளம்பி பால்குன பஹுள பஞ்சமி

ஸ்ரீ முகம் பெற்றவர் : திருப்பணிக்குழு அங்கத்தினர் ஸ்ரீ குப்புஸ்வாமி அய்யர், குவாரி கண்டிராக்டர் & தலைவர், தெய்வீக வாழ்க்கைச் சங்கக் கிளை, திருசூலம்.

குறிப்பு : நன்கொடைகளை திருப்பணிக்குழு காரியதரிசிக்கு அனுப்பவும்.

How Swamy Sivananda Came Into My Life

(J. Subramaniam)

—o—

I have been visiting the Ashram frequently. I stayed there continuously for 6 months from July to December 1948. From the time I became his disciple, I began to follow his teachings to the extent possible· I now enjoy the peace of mind and cheerfulness to which I was a stranger previously.

You all know that Sri Swami Sivanandaji Maharaj is not the founder of any new Cult, but the way in which he has reconciled all the yogas Hatha Yoga, Raja Yoga, Bhakti Yoga, Mantra Yoga, Gnana Yoga, etc., in his Yoga of Synthesis is simply admirable. He says to his devotees, "Choose one Yoga as the main and practise others also to some extent so that there should not be lop sided development." If you are a Bakta, do Karma Yoga as offering to the Lord, a few Hatha Yogic exercises and Pranayama to keep up health, practise Raja Yoga for concentration and study books on Gnana Yoga (Vedantha) for making your Bakti universal. If you have a keen intellect and opt for Gnana Yoga, then also practise Hatha Yoga a little for your physical health as the body is the instrument for Sadhana (Sareera Madyam Kalu Dharma Sadhanam), Bakti Yoga so that your Vedantha should not be a dry verbal logic and Karma Yoga for doing good to the people (Loka Sangraha) and cultivate universal brotherhood.

This is like the Panchayatana Pooja that our ancestors were performing with the Ishta Devata say Vishnu as the main and the other four as attendant deities. (Parivara Devatas) each with a definite purpose, Vinayaka to ward off obstacles, the sun God (Aditya) to give health, Devi to give wealth (of worldly goods as also spiritual) Parameswara to give wisdom (Gnana) and Vishnu in the centre to give Mukti.

Thus the followers of Sri Swamiji will naturally choose one path, the others aiding it, to attain sure spiritual progress. The quintessence of his teachings-serve, love, give, purify, meditate, realise, be good, do good, be kind, be compassionate,-is sufficient to elevate the whole world, if it is followed in practice by as many people as possible.

From the year 1957 prompted by Sri Om Narayanji, I have been making myself an instrument in Sri Guru Deva's hands for translating some of his books into the Tamil language. So far seven books have been put before the public, namely, "All about Sivananda," "Baghavat Gita for the blind," "Philosophy of dreams," "Essence of Yoga," "Gnana Yoga," "Moral and Spiritual Regeneration of the world" and "What becomes of the Soul after Death." At present, copies of "Philosophy of Dreams," "Gnana Yoga," "Moral and Spiritual Regeneration of the World" and "What becomes of the Soul after Death" are only available for sale. If the Tamilian Public is keen on having more of Guru Deva's books rendered into Tamil, expressing it visibly by the purchase of the Tamil books distributed at cost of production, my will and effort will not be found wanting by Sri Guru Deva's Grace.

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SADHANA TATTWA

or

THE SCIENCE OF SEVEN CULTURES

for quick evolution of the human soul

by

Sri Swami Sivananda, Ananda Kutir, Rishikesh.

INTRODUCTION

(a) An ounce of practice is better than tons of theory. Practise Yoga, Religion and Philosophy in daily life and attain Self-realization.

(b) These 32 instructions give the essence of the Eternal religion (Sanatana Dharma) in its purest form. They are suitable for modern busy house holders with fixed hours of work. Modify them to suit your convenience and increase the period gradually.

(c) In the beginning, take only a few practicable resolves which form a small but definite advance over your present habits and character. In case of ill-health pressure of work or unavoidable engagements replace your active Sadhana by frequent remembrance of God.

HEALTH CULTURE

1. Eat moderately. Take light and simple food. Offer it to God before you eat. Have a balanced diet.

2. Avoid chillies, garlic, onions, etc., as far as possible. Give up tea, coffee, smoking, betels, meat and wine entirely.

3. Fast on Ekadashi days. Take milk, fruits or roots only.

4. Practise Yogic Asans or physical exercises for fifteen to thirty minutes. Take a long Walk or play some vigorous games daily.

ENERGY CULTURE

5. Observe silence (Mowna) for two hours daily and four to eight hours on Sundays.

6. Observe celibacy according to your age and circumstances. Restrict the indulgence to once a month. Decrease it gradually to once a year. Finally take a vow of abstinence for whole life.

ETHICAL CULTURE

7. Speak the TRUTH. Speak little. Speak kindly. Speak sweetly.

8. Do not injure anyone in thought, word or deed. Be kind to all.

9. Be sincere, straightforward and open-hearted in your talks and dealings.

10. Be honest. Earn by the sweat of your brow. Do not accept any money, thing or favour unless earned lawfully. Develop nobility and integrity.

11. Control fits of anger by serenity, patience, love, mercy and tolerance. Forget and forgive. Adapt yourself to men and events.

WILL CULTURE

12. Live without sugar for a week or a month. Give up salt on Sundays.

13. Give up cards, novels, cinemas and clubs. Fly from evil company. Avoid discussion with materialists. Do not mix with per-

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sons who have no faith in God or who criticise your Sadhana.

14. Curtail your wants. Reduce your possessions. Have plain living and high thinking.

HEART CULTURE

15. Doing good to others is the highest religion. Do some selfless service for a few hours every week, without egoism or expectation of rewards. Do your worldly duties in the same spirit. Work is worship. Dedicate it to God.

16. Give two to ten per cent of your income in charity every month. Share what you have with others. Let the world be your family. Remove selfishness.

17. Be humble and prostrate to all beings mentally. Feel the Divine Presence everywhere. Give up vanity, pride and hypocrisy.

18. Have unwavering faith in God, Gita and your Guru. Make a total self-surrender to God and pray; "Thy will be done. I want nothing." Submit to the Divine Will in all events and happenings with equanimity.

19. See God in all beings and love them as your own self. Do not hate anyone.

20. Remember God at all times or, at least on rising from bed, during a pause in work and before going to bed. Keep a Mala in your pocket.

PSYCHIC CULTURE

21. Study one chapter or ten to twenty-five verses of Gita, with meaning, daily. Learn Sanskrit, at least sufficient to understand the Gita in original.

22. Memorise the whole of Gita, gradually. Keep it always in your pocket.

23. Read Ramayana, Bhagavata, Upanishads, Yogavasishta or other religious books daily or on holidays.

24. Attend religious meetings, Kirtans and Satsangs of saints at every opportunity. Organise such functions on Sundays or holidays.

25. Visit a temple or place of worship at least once a week and arrange to hold Kirtans or discourses there.

26. Spend holidays and leave periods, when possible, in the company of saints or practise Sadhana at holy places in seclusion.

SPIRITUAL CULTURE

27. Go to bed early. Get up at four O' clock. Answer calls of nature, clean your mouth and take a bath.

28. Recite some prayers and Kirtan Dhwanis. Practise Pranayama, japa and meditation from five to six O' clock. Sit on Padma, Siddha or Sukha Asan throughout, without movement, by gradual practice.

29. Perform your daily Sandhya, Gayatri Japa, Nityakarma and worship, if any.

30. Write your favourite Mantra or name of God in a note book for ten to thirty minutes.

31. Sing names of God (Kirtan), prayers Stotras, and Bhajans for half to one hour at night, with family and friends.

32. Make annual resolves on above lines. Regularity, tenacity and fixity are essential. Record Sadhana in a spiritual diary daily. Review it every month and correct failures.

—Swami Sivananda.

PRAYER OF SANKARA BHAGAVATPADA

"FORGIVE ME O, MAHADEVA!"

Priesthood, thieving, village-leadership, being in employ, becoming the head of religious mutt, to utter an untruth, becoming a witness, to be in another's hospitality, hating Brahmins, company of wicked men and lack of compassion for living creatures—O Pasupati! Let these not fall to my lot in any of my births.

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"LOVE"

(Swamy Premananda M. A.)

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It is a great joy to me to extend my greetings to Omji on his endeavour to bring out this Suvenir. For the last few years Omji has been doing a great deal in spreading the message of his Beloved Master—Swami Sivanandaji Maharaj.

If there is one thing which is most necessary for self and sure arrival at the destination of Human Life—it is Love. Life without Love is not Life—it is mere existence. All other qualities which are essential for the Aspirants or the Highest, can and must come to them, if they faithfully follow the whispers of the unerring Guide of Love—who speaks from within their own hearts and sheds Light on the Paths. Human Love should not be despised even when it is fraught with limitations. It is bound to break through all these limitations and initiate the aspirant to the Eternal Life in the Truth so that the Lover loses this separate and ego self and gets united with Beloved who is the one matchless and invisible ocean of Unsurpassable Love.

Love and hatred are like light and darkness. The admission of one is the negation of the other. Love is constructive, while hatred is destructive. Love is freedom and hatred is bondage. Love leads to happiness and hatred to misery. If we desire the happiness of all, we should love all. And indeed if we love all, we should deny freedom to none. For love and freedom are inseparable. To withhold one is to deny the other.

Love is different from lust. Lust is dissipation; love is recreation. Lust is craving of the senses; love is the expression of the spirit. Lust seeks fulfilment; but love experiences fulfilment. In lust, there is excitement; but in love there is tranquillity.

Divine love is qualitatively different from human love. Human love is for the *many in the One* and Divine Love is for the *One in the many*. Love is wholeness, and wholeness is another name for harmony. Hence, if we are seekers of harmony we can achieve it, only through the factual experience of wholeness. This, indeed, is what we have been a—seeking—sometimes consciously, sometimes unconsciously—through all our struggles—history. There is no power greater than love.

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The Sivananda Ayurvedic Pharmaceutical Works

—AYURVEDA—

—o—

The glorious science of radiant health and Long Life

Ayurveda literally means the knowledge of longevity. You can be long-lived only if you keep the system sound and disease-free. To keep the body filled with vitality and strength is essential if you wish to be free from disease. The marvellous science of Ayurveda, which has been practised in India for more than 4,000 years, has perfected wonderful strength-giving, health-bestowing and rejuvenating tonics and rare medicinal preparations, which keep up a perfect balance in the humours of the body and bring about a state of radiant health and well-being in man. Its time-honoured and well-tried prescriptions were perfected by the wise ancients, who had a deep insight into and unerring knowlege of the mysterious, subtle vital forces in your body, which truly constitute the secret inner source of your health and strength. These prescriptions have been constantly put to test century after century, and known to be of proved efficacy. As time progressed, the later and modern Ayurvedic physicians have added to it the results of their progressive experience and their advanced knowledge in the field of therapeutics and medicine. Thus this great medical science based upon the peerless ancient wisdom, enhanced by the added fruits of advancement and research, has now come to be one of the renowned and established systems in the modern world, rapidly gaining greater and greater recognition as an outstanding curative as well as preventive school of practical medicine.

When, more than a quarter of a century ago, His Holiness Swami Sivanandaji launched forth upon His lofty mission of reviving the spiritual culture of India and awakening the people to the lofty Ideals of Life, he realised that for man's endeavours for achieving all-round inner progress and spiritual attainment and the highest illumination, a sound healthy body and a sound mind and resolute will were equally essential and indispensable.

Thus he saw the need for the revival, development and encouragement of the science of Ayurveda, Indian physical culture, as well as its effective propagation and its practice. This idea, of an integral culture revival for bringing about the integral development of man led to the establishment of the Sivananda Ayurvedic Pharmaceutical Works at Ananda Kutir, the abode of the saint-founder himself. Most ideally suitable for the purpose is the spot chosen for its establishment, for, it is in one of the holiest of holy spots in this sacred land being as it is in the region of the hoary Himalayas and on the banks of the sacred river Ganga.

The Himalayan region has ever been the prolific home of an abundance of the choicest of the precious Indian herbs and roots. The rare musk and saffron and the rarer Shilajit—all have their home on the Himalayan hills. Here in the peculiarly suitable soil of the mountain-heights and the Himalayan valleys, under the sun upon the northern altitudes, rare herbs flourish in rich abundance. The ideal conditions that prevail in this region tend to make these herbs potent and efficacious to a remarkable degree. The vigorous cold climate of this region imparts a special vitality to the flora and fauna that grow here. Moreover, the Ayurveda system in its purest form has been prevailing in this holy northern territory, the Uttarkhand as a hereditary science practised by numerous Brahmin families for countless successive generations. Thus therefore, well-versed and highly trained in this lore these Vaidyas have mastered the deep knowledge and the hidden secrets of the Ayurveda system of medicine. It was

most fitting therefore that Swami Sivanandaji Maharaj, the Holy Sage of Rishikesh, established this Holy Pharmacy as a boon to humanity.

The Sivananda Ayurvedic Pharmaceutical Works was established in 1949. Its formal inauguration upon a most auspicious Muhurta (astronomical moment) was actually a concrete expression and manifestation of the grace and the blessings of the Holy God-man, to present-day mankind. Sri Swami Sivanandaji Maharaj founded this Ayurvedic Pharmacy in keeping with the dictum 'Sareeramaadyam Khalu Dharmasaadhanam' and 'Dharma-artha-kama-mokshanam Arogyam Moolamuttamam.' Health is a most precious asset of man. Without health man is dead, though apparently living. Good health with its resultant radiant energy is an indispensable requisite for all achievements, physical, mental, intellectual, moral, as well as the highest spiritual attainment, which is the most important and the chief goal of life. To enable you all to regain as well as to safeguard the supreme gift of good health, Sivananda Ayurvedic Pharmaceutical Works was brought into being. As this Ayurvedic Pharmacy is the visible concrete form of the *Divine Nectarine* blessings and grace of a great living God-realized personality, the pure medicines prepared here are known as 'DIVYAMRIT' (Divya Amrit) Preparations.

The holy Founder Sri Swami Sivanandaji Maharaj happily selected the fittest and the most appropriate person in the form of Vaidyaraj Sri Satchidanandaji Maithani, Ayurvedacharya, as the Ayurvedic Expert to conduct the pharmacy and to be incharge of preparation of all the Divyamrit medicines. Coming from a highly respected Brahmin family of hereditary Ayurvedic Physicians and followers of the Vedic Karma Kanda, Vaidya Raj Sree Satchidanandaji is a highly principled, strictly orthodox man of erudition and also a spiritual and ideal Sadhak. In him Sri Sat Gurudev found the ideal person to entrust the work of this Ayurvedic Pharmacy, whose work, though apparently ordinary and secular yet truly has for its inner purpose, a spiritual aim and as its basis the spiritual idealism of holy Sri Sivananda Bhagvan. With deep interest and great love for his work Vaidyaraj Satchidanandaji personally supervises and takes part in the preparation of all the medicines in every detail. To him the work is as much Guruseva and spiritual Sadhana, as it is a medical work. He does the work with religious care and accompanies it with regular prayers for the health, long life and well-being of all mankind, during his daily devotions.

The manufacture of all medicines is always done with the repetition of the Lord's Divine Name and the chanting of certain disease-destroying and health bestowing Mantras. The medicines prepared under such conditions of Purity, in an atmosphere of worshipfulness and upon this supremely holy spot are, when fully ready for use, offered first of all to Bhagawan Sri Viswanath at the Viswanatha Mandir and the holy Deity of river Ganges. These medicines thus consecrated and purified are then only packed for the pharmacy. Thus they are as the sacred Prasad of the Lord Himself in the form of the various medicines.

It is no wonder therefore, that these Divyamrit medicines of our Pharmacy have amazed countless users all over the world—in India as well as in every country outside, with their almost miraculous curative properties and undeniable, marvellous efficacy. Numberless sufferers have felt that some mysterious Power higher than merely medicinal has certainly worked in curing the incurable and bringing back to them health, strength and vitality when they had lost all hope of gaining them. Hence people who once used the Divyamrit Preparations always preferred them to all other medicines. Having reaped astounding benefits they recommend these medicines to an increasing number of their friends and associates. The workers in the staff of the Pharmacy are also taught to maintain this spiritual approach and worshipful attitude towards their work.

From small beginnings this Centre has now become a flourishing Ayurvedic Pharmaceutical Works that has evoked the admiration and elicited high praise from persons of eminence and countless others who have had occasion to visit the S. A. P. Works, personally, meet the Vaidyaraj in its charge and see things for themselves. The Government of Uttara Pradesh has come to recognise this as a model, well conducted Pharmacy, whose products bear the stamps of purity and reliability. *The Health-giving Tonics of this Holy pharmacy are used by numerous High Ranking Leaders of free India and are also lovingly offered even to most Eminent Personages like our worshipful Rashtrapati Rajendra Babuji and others.* Highest testimonials from users of these medicines in foreign countries are *too* numerous to mention here and they all bear witness to the wonderful efficacy of these Divyamrit preparations.

Our special endeavour has always been to provide you with absolutely genuine Ayurvedic medicines according to strict sastric injunctions and prepared with the utmost care so as to guarantee the highest Purity. Naturally, therefore, the Divyamrit Products are found to be of the best quality and dependability. To uniformly maintain this, we have on principle engaged ourselves in the manufacture of only a select and limited number of medicines out of the countless prescriptions that abound in the vast Ayurvedic Pharmacopia, and these selected remedies have been well tried all over the world during the short period of one decade. They have made a distinct name for themselves everywhere.

We recommend without hesitation our pure and genuine preparations to all those who seek health, strength and freedom from disease. Taken according to the prescribed rules and with the proper diet laid down, these Divyamrit remedies will transform you from sickness to radiant health and make a new person of yourself in a short time. We pray to the Almighty Lord and to Satguru Sivanandaji to shower upon you all divine grace and spiritual blessings for your health, vigour, long life and the highest happiness, here as well as hereafter. May you ever abide in a state of perfect health, which is the greatest wealth for it enables you to obtain the highest Supreme Treasure of Immortality and Eternal Bliss in Atma!

Our motto is worship of God in and through the service of man.

OM TAT SAT

Lokah Samastah Sukhino Bhavantu

SWAMI CHIDANANDA

General Secretary.

Divine Life Society.

DEVELOP DEVOTION

Control your mind, speech and actions. Speak the truth. Be calm. Discipline the senses. Hear, recite, sing and meditate on the deeds, qualities and Avathars of Hari.

Have exclusive devotion to the Lord. Give your whole mind to Him. Do not allow any outside worldly impressions wherein there is an iota of selfish desire to enter into your subconscious mind. Learn how to sing, interchange devotion and love each other and speak to each other of the glory of the Lord, till your hairs stand on end and sing and dance till you lose yourself in devout contemplation.

—Swamy Sivananda.

—x—

List of Medicines

—x—

ARJUNARISHTA

(INTERNAL USE)

This Arishta is the cooling essence of valuable health-giving Arjuna and other herbs. This is of good efficacy in toning up the heart and lungs and enriching the blood. It corrects all cardiac mal-functioning, palpitation, feeling of oppression, and local inflammation of the heart. A cardiac stimulant.

Arjunarishta cleanses the blood-stream of all harmful organisms and regenerates the blood. Three bottles are required for a course of 30 days.

Dose: 1 oz with half the quantity of water to be taken twice daily 15 minutes after meal.

Diet: During treatment avoid all heat-producing articles of food.

(bottle of 40 tolas.)

ASHOKAMRITA

(INTERNAL USE)

Ashokamrita is prepared out of the decoction of the bark of Saraka Indica and contains several useful herbs. It is a health-giving tonic which can be used in stomach troubles, spure, bleeding piles, bile, and burning sensation in hands and legs. It is reputed for its unique effect on all kinds of uterine diseases like delayed and irregular periods and other troubles peculiar to women. Serves as a rejuvenating tonic after delivery. Guards against the possibility of abortion in weak constitutions and it restores new strength and normal functioning in the system. To be taken particularly after delivery or after long standing fevers. *Should not be taken during pregnancy.*

Dose: 1 oz to be taken twice daily ten minutes after food, diluted with a little water.

Diet: Avoid chillies, tamarind, oils, jaggery, meat and alcohol. Avoid cold water bath. Do not expose yourself to chill wind. Coffee and tea may not be used immediately after taking the medicine.

(Available in bottles of 40 tolas)
(3 bottles for a course of 30 days.)

BALA JEEVANAMRITA

(INTERNAL USE)

(For Children's Health and Growth)

The baby is subject to certain kinds of ailments even before it sees the light of the day. A disease-free healthy constitution of the baby is essential for its normal growth. BALA JEEVANAMRITA, which is prepared according to the age-old prescription of Ayurveda, ensures this. It is prepared out of pure Himalayan honey, herbs and vitamin extracts of fruits and Triphala, etc.

Besides ensuring the normal growth of the child, the tonic is a sovereign remedy for all kinds of fever, cough and cold, constipation, anaemia, liver complaints, enlargement of spleen, diarrhoea, troubles caused during cutting of teeth and other ailments that children are subject to.

Dose:

3 months to 5 months:	10 minms (drops)
5 months to 1 year:	15 minms (drops)
1 year to 2 years:	30 minms
2 years to 3 years:	40 minms
3 years to 5 years:	½ teaspoonful
5 years to 8 years:	1 teaspoonful

Dose: To be given with half the quantity of water twice daily.

Shake the bottle before use.

BRAHMI AMLA MEDICATED OIL

(EXTERNAL USE)

Invigorates the nerves, removes brain-fag and excessive heat in the system, strengthens memory-power. A marvellous Himalayan herbal medicated oil for keeping the eyes cool

and to retain good eyesight. To be massaged on the head before taking bath and retiring to bed. Recommended to persons of weak memory and irritable nature. Indispensable in summer season for all. The efficacy of this preparation is specially enhanced by the presence of sandalwood essence and other choice medicines containing cooling properties. Available in tins of 6 oz and 12 oz.

BRAHMI BOOTI

(INTERNAL USE)

Pure Himalayan dried Brahmi herb. It is specially useful for the heart and the brain. Develops memory-power. 1 oz of Brahmi Booti to be soaked in water overnight and made into a paste with few almonds, sugar-candy and milk could be taken as a first-rate tonic and a cooling drink, excellent for health. A Packet lasts for a week.

B. M. K. TRICHOORNA

(INTERNAL USE)

A healthy drink for banishing all kinds of cough and cold. To be prepared like tea and taken before retiring to bed. Very good for the vocal system. It can be taken in ordinary fever caused by exposure to cold, and in constipation, as well. It relieves fatigue and pain in the joints.

BRAHMACHARYA SUDHA

(INTERNAL USE)

A sovereign remedy for urinary disorders: removes physical and mental debility.

$\frac{1}{4}$ Tola or 48 grains to be taken early in the morning and evening, dissolved in a cup of lukewarm milk. Should not be used in fever. The patient should observe strict celibacy during treatment.

Diet should be strictly vegetarian. Avoid chillies, tamarind, oil, jaggery, sweets, sour articles, alcohol and non-vegetarian dishes during treatment. Can be taken in all seasons. Two tins are required for a course of 40 days to be commenced after a good purgative.

Available in bottles of 2 tolas and 4 tolas and tins of 10 tolas.

BRAHMI SHERBAT

(INTERNAL USE)

(Only for local saleat Rishikesh)

Prepared out of the Brahmi herb; this health-giving elixir is highly efficacious to cool the system and bring about new energy and strength. Besides, it has a preventive and curative effect on diseases of the kidneys, lungs and the brain, produced due to excessive heat in the constitution.

This can be taken even by children, with benefit, at all times.

It is highly useful in summer season as an invigorating and cool drink.

Available in bottles of 22 ozs.

CHANDRAKANTI LEPAN (PAIN BALM)

(EXTERNAL USE)

This ointment is very useful in all kinds of skin-diseases like itches, boils prickly-heat, wounds, piles and abscesses. Removes headache and rheumatism. Headache will disappear in a very short time by the application of this balm on the forehead and the temples. In case of difficulty in breathing this can be inhaled like eucalyptus oil, smeared on a cotton-swab. For rheumatism, heat it before applying. An antidote for carious tooth which is to be plugged with a cottonswab smeared with the medicine.

CHANDRA PRABHA

(INTERNAL USE)

This is a patent tonic for young and old; revives and strengthens memory. Good for piles, rheumatic pains, spleen, liver complaints and urinary diseases. *Should be taken after a good purgative.* Available in bottles of one and two tolas. Four tolas required for a course of 40 days.

Dose : One pill, both morning and evening, with 8 oz. of lukewarm milk. Two pills may be used if the disease is too old and

virulent. Diet restriction is the same as for Brahmacharya Sudha.

CHYAVANAPRASH (WITH ASHTAVARGA)

(INTERNAL USE)

Chyavanaprash is one of the foremost and most efficacious medicines in Ayurveda Shastra. It is prepared out of rare Himalayan herbs and other valuable ingredients. Regular use of this most wonderful medicine bestows good health and abundant energy. It is a very good tonic in general debility and highly useful to convalescents. A recuperative tonic that develops brain-power, improves memory and digestion. Invigorates and tones up the vocal system.

Dose: One level teaspoonful to be taken every morning and evening followed by a glass of hot milk.

Available in tins of ½ lb., 1 lb. and 2 lbs. for a course of 40 days.

CURECZEMA

(EXTERNAL USE)

This is an unfailing sovereign remedy for eczema, ringworm and skin diseases. It kills worms and makes the skin soft. One pot is sufficient to cure ordinary eczema.

Mode of using; Take as much of the medicament as the size of a pepper and rub it on the affected part after cleaning it with hot water.

Note: This medicine is for *external use* only.

DASAMOOLARISTA

(INTERNAL USE)

Prepared with musk and 71 rare Himalayan herbs. This is renowned for its salutary effect in diarrhoea; dysentery, loss of appetite, jaundice and stone in kidney or bladder. Purifies blood, removes gas in the stomach and checks long-standing fever. It is a nourishing tonic for children and nursing mothers, too. 3 bottles are required for a course of 30 days.

Dose: 1 oz to be taken as it is or diluted with a little water, five minutes after food, twice daily,

Diet: Dietetic restriction is the same as for Ashokamrita.

KSHUDHA VARDHAK

(INTERNAL USE)

This is a delicious appetizer and a digestive powder. It combines in itseif all the essential carminative ingredients that aid digestion. It is useful in cases of loss of appetite, sluggish liver, dull digestion and biliousness.

To be used five minutes after food.

Dose: One teaspoonful of the powder. Water should not be taken along with it.

MAHA-ELADIVATEE

(INTERNAL USE)

Description:— This is prepared out of a special variety of Cardamoms (Harit-Elaa). It is highly effective in removing cough-disorders and throat-affections. In addition to Harit-Elaa, other rare herbal ingredients such as Madhu Yashti, Darusita, Raisins etc., have been added to enhance the efficacy of the medicine. Even when used for a short period with diet restriction, the patient is cured of the disease. This harmless medicine can be used profitably by persons of all ages.

Indications:— Cures breathing and cough troubles. Especially useful in sore-throat, cold, catarrh, hiccup and hoarseness of voice.

It keeps the mouth clean and also increases relish for food.

Dosage:— Daily thrice (i e. Morning, noon and bed-time) two pills should be taken and sucked in the mouth and gradually allowed to dissolve with the saliva.

In the case of children one pill should be mixed with honey and then given.

During treatment, the patient should use only hot woter. All kinds of oil and cooling food-stuffs are forbidden.

Packing:— Bottles of one tola and two tolas.

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MAHA YOGARAJ GUGULU
(INTERNAL USE)

These tablets contain a widerange of efficacious herbs and minerals reinforced with the potency of Mercuric Sulphide-Red and Iron which help cure various diseases arising out of Wind Humour (Vayu Vikara) and tone up the entire system.

Indications: Diseases arising from poverty of blood and resultant disbalance in the wind humour, like lumbago, joint pains, back ache, depligia, sciatica, housemaid's knee, bone pains, sprains, swellings. Useful also in excessive obesity, fistula. These and a variety of painful conditions are cured by these pills.

Dosage—One pill morning and evening at least three hours before food to be taken with a cup of milk. In chronic cases take two pills twice a day, as above,

Wind-forming articles of diet are to be strictly avoided by the patient.

Full course of the medicine is for a period of thirty-five days, i. e.,five weeks.

MADHU MEHANIVRAK
(INTERNAL USE)

This medicine is very helpful in combating Diabetes and other complaints such as Diuresis (excessive discharge of urine), Diarrhoea, etc. If aided by strict dietetic discipline, it will immediately reduce the sugar percentage.

Dose:— One teaspoonful with four ounces of water to be taken both in the morning and evening. If the percentage of sugar is more than two the dose should be one and a half teaspoonful at a time.

Diet:— Bread prepared out of Bengal gram flour (chanaa-ka-atta), and curries made of bitter gourd (karela) and bottle gourd (lauki).

Foods Forbidden : All kinds of sweets, rice, potatoes, oils, chillies and sour articles. Two big tins are required for a course of 40 days.

NETRA JYOTI SURMA
(EXTERNAL USE)

This Surma cures various diseases of the eyes such as itching, irritation, watering of eyes, sticky exudation, swelling, inflammation, pain, night-blindness, granuled lids, dimness of vision, etc. and improves eyesight.

Method of use :— Wash the eyes with lukewarm water. Dip the eye rod (supplied with the packet) in bottle and smear it along the edge of both the eye-lids. If there is any particular disease of the eye, then the eye is to be washed with strained Triphala water before application of the Surma. Protect the eye from excess of heat, dust and strong sunlight.

PURE HONEY
(INTERNAL USE)

It is Nature's best health-tonic. Purifies blood. Improves eyesight. Eliminates constipation. Highly useful for children. To be taken with milk or water.

Available in tins of half lb., 1 lb. and 2 lbs.

PADA RAKSHAK MALAM
(EXTERNAL USE)

It is a magic healer of foot fissures and slits in the sole. Pain is completely relieved by the application of this ointment. It is also useful in boils, pimples and ordinary cuts. The affected part should be cleaned with hot water before going to bed and then the Malam should be applied.

PURE SHILAJIT
(INTERNAL USE)

A reputed recipe for anaemia, physical and mental debility and impurity of blood. Helps reduce sugar percentage. Useful in dyspepsia, asthma, neuras-thenia, and diseases of the spleen and kidneys. It is also a first-rate body-builder and possesses marvellous tonic ingredients such as rich mineral extracts, especially of iron and gold. Dietetic restriction same as for Chandraprabha.

Dose : From 4 to 12 grains to be taken with 8 ozs. of milk.

Available in bottles of 1 tola and 5 tolas.

SIVANANDA TOOTH POWDER

(EXTERNAL USE)

This unfailing "Sadhu's specific" for carious shaky teeth, bleeding and spongy gum and swelling in the gum is used daily by thousands of people all over the world. This effectively removes bad smell and distaste in the tongue, kills the germs and strengthens the teeth. This is a sure remedy for pyorrhoea· This powder cleans and brightens the teeth quite effectively and cures all kind of diseases of the teeth.

VASANTA KUSUMAKAR

(With Gold, Pearl and Musk)

(INTERNAL USE)

A specific remedy for anaemia and general debility. Very beneficial in urinary disorders. This tonic wards off old age, strengthens the heart, lungs, liver and imparts fresh energy to the user. Vasanta Kusumakar stimulates blood-circulation, strengthens nerves, restores failing digestion. Even healthy persons can take Vasanta Kusumakar. It is an invigorating tonic to retain a high level of health and strength.

Avoid chillies, oils, sour things, tamarind, *gur* and black gram.

Dose: One Ratti to be taken with half oz. of butter, cream or honey, twice daily in the morning and evening, followed by a glass of warm milk 5 minutes after taking the medicine. 5 Mashas for a course of 21 days.

PURE SAFFRON (KESHAR)

Gives power to lungs and heart and purifies blood. Good for children.

TRIPHALA POWDER

Good for blood-purification and eyesight. Prevents constipation.

Prices

Arjunarishta	per bottle Rs. 2.75
Ashokamrita	,, 2.75
Bala Jeevanamrita	per bottle 1.25
Brahmi Amla Medicated Oil	4.00 & 2.00
Brahmi Booti	1.00
B. M. K. Trichoorna	1.00 & 0.50
Brahmacharya Sudha	1.50 & 0.75
Brahmi Sherbat	per bottle 3.25
Chandrakanthi Lepan	1.50 & 0.75
Chandra Prabha	per tola 1.50
Chyavanaprash	Rs. 10.50, 5.25, & 2.62
Cureczema	1.00
Dasamoolarishta	per bottle 3.12
Kshudha Vardhak	1.00 & 0.50
Maha - Eladivatee	2.00 & 1.00
Maha Yogaraj Gugulu	5.00 & 2.50
Madhumeha Nivrak	4.00 & 2.00
Netra Jyoti Surma	1.50 & 0.75
Pure Honey	Rs. 3.50 & 2.00
Pada Rashak Malam	1.50 & 0.75
Pure Shilajit	per tola 1.00
Sivananda Tooth Powder	1.00 & 0.50
Vasanta Kusumakar	per masha 3.75
Pure Saffron (Keshar)	Rs. 18.00, 12.00 6.00 & 3.00
Triphala Powder	per lb. 3.00

The prices are headquarters (Rishikesh) rates.

Available from

The Divine Life Society Branches :

21, Mannar Swamy Koil Street,
Royapuram, Madras-13.

1/14, Sullivans Garden Lane,
Mylapore, Madras-4.

A Living God On Earth

(G. L. Narasimham)

Bhagavan Sivanandaji is well and intimately known all over the world. Our Divine Life Society has its 'Over 400 Branches' spread from the Far-east to the Far-west, having all the continents in its fold. The saying goes "No prophet is honoured in his own country or in his own time." But here is a Mighty Prophet and one of the Greatest too, who is not only simply honoured but verily deified, not only in his country but in his time. Pray! What is the cause? Truly, he delivers a message couched in words, at once so simple, so sweet, so soft, so sincere and so soul-stirring. And more, he leads a life in perfect accord with his teachings, unlike some others, who preach "Do as I say but not as I do", for what these latter preach is many times different from and sometimes entirely contrary to what they do. Not so is our Sadgurudev Bhagavan Sri Sivanandaji. He is a class by Himself.

There were and are Jeevanmukthas and Jeevanmukths. Bhagavanji belongs to the "And Jeevanmuktha" category. He is not content to have been Enlightened himself but wants and enthuses us all to be equally Enlightened here and now. His famous dictum "D.I.N." bespeaks of this, DO IT NOW. No delay.

Bhagavanji's Commandments are not many. There are "No Donts". They are just Four. "Love, Serve, Meditate and Realise." The Song Celestial says" Samam Sarveshu Bhuteshu Thistantham Parameswaram". Hence we should Love and Serve any one, be it of the Vegetable, Animal or Human Kingdom. Life exists in all. Where Life is there Truth is. Where Truth is there God is. Hence See the Good and God in every object. To our Bhagavanji there is no evil. He is a very big Alchemist. The Evil is at once transformed into Good. There is no hatred, no animosity, no Contrariness and no shunning in and near him. These Quadriform Suthras can be Applied and practised easily in the Four Ashramas; the first Two-Love and Serve-in the Brahmacharya and Gruhastha and the last Two-Meditate and Realise in the Vanaprastha and Sanyas Ashramas. But there is no hard and fast rule Be Good, See Good Do Good; Envy not, Hate not, Hurt not. "Paropakarra Punyaaya Paapaaya Parapeedanam".

Bhagavanji lives and leads us all in the Upanishadic way of life. "Asathoma Sadgamaya, Thamasoma Jyotirgamaya, Mruthyormaamruthamgamaya" This great Prayar has been repeated from time immemorial in different places in different languages, by different but great Prophets like Buddha, Christ and Mohammed. They have preached in their time. "I am the Truth, I am the Light, I am the way". Millions and millions followed them most reverently. Now our Bhagavanji prays in his inimitable, stentorian and ringing voice, not so much for Himself but for our sake "To be led from the Unreal to the Real, from Darkness to the Light, from Mortality to Immortality. He wants and prays that we all should be instantly transformed into Jeevanmukthas.

Bhagavanji has among His devotees Hindus, Buddhists, Christians, Muslims and people of many other Faiths. How did He synthesise all these Religious beliefs? But what is a Religion? It is not a dogma to be taught; it is a way of life to be practised. For Religion means "Re-Ligare," that is "Bind-back" Bind-back, where to? We must cease to go the way of Pravruthi and get back to Nivruthi, i.e., get back to the place from where we have all come, namely Godhood. So it is, that followers of Hinduism are enjoined to be Good Hindus, Buddhists to be Good Buddhists, Christians to be good Christians, Muslims to be Good Muslims and others to be Good of their faiths. For, where there is Goodness, there God is. This is the great Secret of His Synthetic Philosophy. No more, no less.

The Lord said in the Celestial song "Dharma Samsthaapanaarthaaya Sambhavaami Yuge Yuge". So it is in the present period, when Greed, In-justice, Jealousy and even Barbarism are in the ascendency, when the Brother-hood of Humanity is trying to destroy itself, the Loving and Merciful Lord has chosen to enter into the physical form of *our Bhagavanji*-THE LIVING GOD ON EARTH-to save us all from eternal damnation and to Re-establish DHARMA in this world. May He be spared many years of Happy, Healthy and Helpful Life. May we all ever with single minded devotion pray for it, sincerely. May we all be Blessed and imbued with the "Sivananda Spirit."

Om Shantih, Shantih, Shantihi.

Om Tat Tat.

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SISTA'S

Sivananda Bhakti Sutras

(Siva Pada Renu Sivananda Narayana Rao, **President,** Divine Life Society (Branch) Berhampur.)

—x—

OM

Preamble

In previous yugas
Gyana Yoga was considered,
Equal to a bird's flight;
And Bhakti Yoga, Karma Yoga,
To an ant's pace.

But in this Yuga,
It is just the Reverse;
Devotion and Selfless Service
Take man atonce
To the Lord's Lotus Feet;
While other Paths,
Are faught with obstacles.

Choose the Right Path, O Child,
Reach the Goal of Life,
Shine as Jeevan Mukta
Here and Now.
May God Bless you!

OM

Om Namo Bhagavate Sivanandaya
Sivananda Bhakti Sutras

Bhakti, or Devotion,
Is Parama Prema,
Towards God alias Guru Deva;
It is a Gem,
That Shines by day and night. 1

Pure, Unselfish Love,
Never goes in Vain;
It tears the Veil that hides the Lord,
Seated in all His Majesty,
In One's own heart. 2

The Devotee,
Who Loves for Love's sake,
Always gains Joy, Cheer, Bliss Strength,
Light, Power, and Wisdom,
Quite unknown unseen by others,
From The One that is loved,
In an unmotivated Spirit. 3

The Devotee,
Fully depends on God,
Places his mind, conscience and all,
In the Hands of the Lord,
Acts without Desires, without a Mind. 4

Gradually,
Devotion blossoms into Jnana,
Wisdom of the Self,
And the Bhakta,
By the Grace of the Lord,
Attains Para Bhakti or Jnana, 5

Atman is Bliss;
And the Devotee,
Who attains Atma Saakshatkar,
He is freed from Experience of opposites 6

The True Devotee,
Rejoices in all conditions!
Pain or Pleasure, Honour or dishonour,
Happiness or Unhappiness,
Heat or cold, Night or day;
To him, That moment is Glorious and Blessed,
In which he is enabled,
To remember the Lord. 7

The true devotee,
Is ever in tune, with God:
Day and night, he witnesses,
The Miraculous Grace of the Lord;
Being Conscious of His Saving Grace,
He is Protected and Sustained by Him 8

What the Sadhaka,
Strives to attain,
What the Yogi,
Endeavours to maintain,
With ceaseless effort and vigilance,
It is gained by the Devotee,
By the Grace of God alias Guruji. 9

When the devotee
Does total unconditional,
Unreserved Self surrender,
The Grace of the Lord
Makes him its Abode,
And without his Conscious effort,
The Devotee becomes God Himself. 10

He who believes and has faith,
In the Sublime Profound Bhakti Sutras,
Expounded by Swami Sivananda,
He becomes full of devotion,
Gains his Dearest,
Yea, gains his Beloved Indeed. 11

HARI OM TAT SAT.

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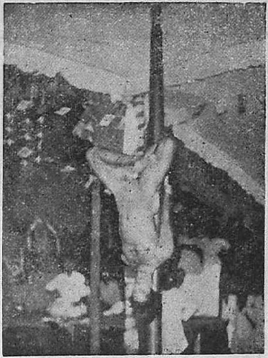

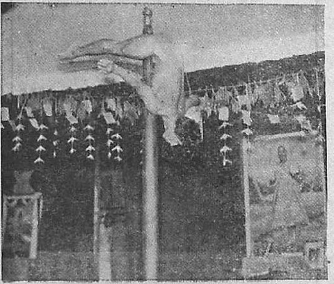

Malkambam Feets by
(Shri N. Rajanarayanan of Tanjore)

Malkambam Feets by
(Shri N. Rajanarayanan of Tanjore)

Thanks Giving

Our grateful and sincere thanks are due to all those great men and Mahathmas who not only participated in the conference but also gave us valuable advice by way of lectures, discourses etc., to those who conducted soul-stirring Bhajan, Katha etc. and also to those who gave fine entertainments, such as, music (vocal and instrumental) Asan demonstration, Malkambam feats etc.

We will be failing in our duty if we do not mention and extend our sincere and heartfelt thanks to Shri V. L. Nagaraj and his friends of Taskar Town Branch of the Divine Life Society, Bangalore, for having extended their kind co-operation in making the conference a grand success.

We also take the opportunity to thank heartily Shri Krishnamurthy Panthulu of the All India Sai Samaj Mylapore, Madras, for placing at our disposal the Auditorium for conducting the conference and also for the valuable services rendered by him. But for him, we would have experienced much difficulty in conducting the conference. It is only His grace that we were able to get the valuable services of this great man, who takes delight in serving others with Athma Bhav.

We also sincerely thank all the delegates who participated in the conference, from different parts without minding the many inconveniences.

Our grateful and sincere thanks are also due to all those who gave us their messages for the successful conduct of the conference, articles and advertisements for the souvenir and also to all the disciples, devotees and admirers of Gurudev Sivananda, who favoured us with their generous donations, valuable assistance and sincere co-operation for the successful conduct of the conference.

Last but not the least, our sincere thanks are also due to Messrs. Nathans Press, who volunteered to bring out this souvenir, setting aside the urgent calls on their press.

May the blessings of Gurudev Sivananda guide, enlighten us and unite us all in the common endeavour to spread his mission far and wide for a life of peace, plenty and prosperity.

Om.

Organisers of the
14th ALL INDIA DIVINE LIFE
CONFERENCE.

With humble Pranams

at

the holy feet

of

Gurudev Sivananda

by

V. S. THEERTHAMALAI

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